EMBLEMS OF RARITIES: OR CHOICE OBSERVATIONS out of worthy Histories of many remarkable passages and memorable actions of divers Princes and severall Nations.

WITH

Exquisite Variety, and speciall Collections of the natures of most sorts of Creatures: delightfull and profitable to the MINDE.

Qui mores hominum multorum vidit, & Urbes. *Virgil.*

Collected by D. Lupton

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MVSEVM
BRITAN
NICVM

7 g g 8 2
6

TO THE WORSHIP-
full, and truely Generous
Captaines:

Capt. NICHOLAS CRIPS.

Capt. JAMES SLADE.

AND

Capt. SAMVEL CARLETON,
all Happineſſe here, and
hereafter.

Noble Commanders,

Religion, Wiſedome, and Valour, are Jewels and Ornaments to your Heroyicke Profeſſion of Armes: And I am glad that this Kingdome and others by one of you, and this honorable

Citty by all of you, can iust
ly maintaine my asseverat
tobe free from flattery. It
no small Honour that God a
this Kingdome hath laid upo
your shoulders, in making yo
so Eminent in Office, Worth
and Wealth, my selfe havi
reall experience of your Nobl
Dispositions and Vertuou
Qualifications, have ma
bold to discharge some part
my Duty by a faire Presen
tion of these my labours to yo
worthy protections: And I d
not adventure upon this witho
some grounds and Reasons.

First, as Vertue is alway
coaspicuous, so it is attracti

us an Adamant. Secondly, I
ave a long time beene among st
er Armies abroad, and doe
truely honour the Professors of
Armes, and have had expe-
ience of both fortunes, both in
Leaguers and in Garrisons:
n which places (to the Ho-
our of the Commanders be it)
found loving and noble re-
pect. Thirdly, I stand in-
aged unto your Worships, in a
eepe bond of Respect and Ser-
ice, for your reall expressions
f kindnesse unto me. Fourth-
y, I heartily desire that your
Names may be knowne through
ll the corners of this Land, to
e as excitements to others of

vertuous undertakings, being such Lights, it is fit they should shine round about.

But not to presume too much, accept I pray your Worships, this Myte of my Service, my disability confin'd my Will, I desire to expresse more, but yet I cannot: when Time shall lend enablement, my heart shall not want readinesse of expression of it to your Worships: Thus praying the Lord of Hosts to blesse you the Captaines of his Armies, at home & abroad with happinesse, I humbly commend your Worships unto his protection, resting

Your Worships bounden

Donald Lupton.

To the Gentle Reader.

THE outward Senſes of men chiefly delight in varieties: the *Eye* takes pleaſure in ſundry and various objects, the *Eare* with ſeverall and changeable ſounds: the Sence of ſmelling delights in ſundry Odours: the *Taſte* beſt reliſhes diverſity of Cates, the *Touch* affecteth change and variety of matters. Herein indeed being lively Emblems, expreſſing the inward qualities of the mindes of Men; for it is truely ſaid, *Natura hominum novitatis avida*: The inward faculties of the Soule de-

lighting almoſt as much in changing varieties, as in their beings: the memory retaines in her cloſet, ſeverall, ſundry, manifold, & almoſt innumerable paſſages: the *Iudgmẽt* is not tied to one, but determines manifold caſes: the *Affections Proteus* like, mutable and variable in the choyſe of pleaſures or profits: and the will it ſelfe is as deſirous to have new matter to chuſe, or refuſe, as any of the other Weighing therefore with my ſelfe, what contentment is afforded to the minds of men, by affording them varietie of ſubjects to contemplate and peruſe, I have with great labour, and no leſſe faithfulneſſe ſtriven to my utmoſt, to give my loving Country-men of this Nation, contentment in this poynt, preſenting to them this Book, as ful of variety of matter

as of leaves, every leafe almost bringing to their eyes a new subject: which I hope will afford them as much pleasure and profit in the perusing, as they did my selfe in the collecting: passages there are in it, that are worthy to bee reduced to memory; and with all diligence to be kept from the darke Cell and Grave of oblivion; and indeede I suppose it a supine negligence, and careleſſe respect to the honour of renowned History, to let those worthy and admired passages to be drowned in one age, which are, and may bee usefull & pleasant to posterity for ever.

Quis nosset Homerum? Ilias æternum, si latuisset Opus?

It is certainely an injury to our predecessors to suffer their memories and labours to perish,

who tooke ſuch great paines and travailes for the benefit of us, and ſucceeding generations: I have therefore in this booke ſelected many, and thoſe ſpeciall obſervations, out of Authentick Authors, famous for their writings, and approoved for truth in all ages, containing the acts of many Emperours and Princes, the Solemnization of their birth-dayes, with the Triumphs and Pompes that were then uſed, as alſo their Funeralls, the deſtrunction of many Cities, eſpecially of *Hieruſalem*: they containe alſo many Cuſtomes, Rites, Conditions, manners of many ſtrange Nations, and deſcribing the properties and natures of ſundry Creatures, as Beaſts, Birds, Fiſhes, and alſo of Mettalls, and Minerals, as Gold, Silver, Lead, Quick-ſilver, Iron, and

and the like; as also remarkable things of the *Sybils*, and their Propheſies, with the Orders of *Knighthood*, that are now the moſt famous through the world: the beginnings and invention of many *Myſteries* and *Arts*, as of *Printing*, and the invention of the great *Bombards*, and ſuch like, which I doubt not but will yeeld ſatisfaction to all that are addicted to theſe kinds of ſtudies. Now there will not want thoſe that will be readier to accuſe, then to encourage my labours in this kinde, objecting that it ſeemes to be needleſſe to read them here, when as they can have them in the proper Authours: I anſwer, though ſome few may be ſo well ſtored with *Language* and *Bookes*, yet there bee thouſands that neither are furniſhed with *Bookes*, nor yet

yet with the *Languages* the Authours writ in, and so are altogether deprived of this benefit. Howsoever, I have laboured, and I repent mee not; for this *Booke* will bee beneficiall to all that shall without prejudicate opinions read it, and herein they have the choyceſt flowers, pickt and cull'd out of many *Gardens* for their benefit, and what more is, they may in leſſe time, and little charges obtaine their deſires by this, which they cannot by many Bookes: For reading with a ſtrict collection, (conſidering the difficulty of Tranſlation) is knowne to all men of judgement to be difficult, tedious, and troubleſome; yet I weigh none of theſe, ſo that my Labours may afford any profit to the peruſers of them. The ſerenity of my Intent is a Bul-

warke

warke ſufficient to comfort mee
gainſt the too too uſuall darts
f a maligne tongue, and if any
hall caſt aſperſion upon it, I
iſh them to be wiſer, and not
o ſhew their diſeaſe in publick,
ut (gentle Reader) I doe wiſh
ee as much pleaſure in the
ading of this worke, as I had
compiling it, and as for thoſe
ho diſlike it; I think the fault
not in the diſh, but in their
rrupted ſtomacks; ſo not fea-
ng their cenſures, but reſpect-
y love, I leave:

Thine

in hearty friendſhip,

D. L.

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erifices.
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solemne feast thereof.

EMBLEM

EMBLEMES OF RARITIES:

OR,

EXQVISITE OBSERVATIONS DELIGHTFVLL TO THE MINDE.

THE Great Creator hath so done his *admirable Workes*, that they ought to be had Remembrance, saith that worthy Prophet *David*: I therefore did confirme my selfe in one Resolution, to search, and revive afresh with studious diligence, and faithfulnesse,

many rare and exquisite acts o
Ancient times, performed i
severall parts of the World, to
many of which have, and do
almost lye buried in Oblivio
and so intend the communicat
on of the benefit of them, a
my labours to this Iland, when
in I received my first breath
doing neither wrong to the
cred esteeme of History, nor y
burthening my owne conscien
with unjust undertakings, b
carrying my selfe by the ball
of truth, and squaring my labo
by the rule of Equity; I pros
no other thing, but a briefe
a true expression, and diges
of many special and remarka
passages, making the memori
of many of them, and the be
fit of my Country-men,
whole scope and aime of this
travaile and labour.

A

And because Method is the guide of studies; (for who undertakes any action of consequence without it, builds but without a Foundation, or travels in a Wood without a way) not perfectly knowing where he is, or how to get forth, that I may not be unjust or offensive to your memories, or to the worth of the subject, nor shew my owne disability to the world, I doe intend to lay downe the subjects I treate of distinctly, as I have gathered them, both for the Readers benefit, and contentment, and first:

Of the Temple of Ephesus.

IN the Country called *Ionia*, there is the noble City of *Ephesus*, which was built in the 32

year of the reign of King *David*, by *Androchus* the [illegible] King of *Athens*. The [illegible] did erect in it in the honour [illegible] and a noble Temple, [illegible] whereof was not [illegible] all the world; and therefore it was [illegible] counted amongst the 7 wonders of the world: it was 215 yeares in making, and that of all [illegible] and set in a miry ground, for the avoyding of earth-quakes; there were 127 pillars in it, made of their kings one by one, which were in height 60 foot; whereof 36 were carved with marvelous workemanship. The length of the whole Church was 425 feete, and the breadth 220.

All that tooke this Church for Sanctuary, had great immunities and privileges: there were also so many gifts and monuments given to this Church from all

Nations

Nations and Cities, that none in the world might bee compared to her wealth. St. *Paul* preached at *Ephesus* 3 yeeres, and converted many to the faith. St. *John* also the Evangelist dyed in this Citty.

But this sumptuous Temple was destroyed, and set on fire in the reigne of *Galienus* the Emperour, by one *Erostratus*, who doing many notable feats in Warre, and otherwise, when he perceived that he got no reward nor renowne thereby, to leave a contisuall remembrance of his flagitious and horrible act, did with great fires and monstrous flames consume this faire Church, and brought it to ashes, thinking thereby to be remembred in perpetuity: and yet he was deceived, for there were generall Edicts and Proclama-

clamations made, that no
upon paine of death sho
same once to put his na
any writing or Chroni
intent that he might have bee
buried with everlasting
vion.

Lucius.

THere was in Rome abo
three hundred yeares be
fore Christs time, a strange
horrible gaping of the earth,
ven about the middest of
marker-place, with so vaste
depth and infinite hollowne
that it might well have bee
compared to the gaping of hell
mouth, the spectacle contin
ing thus for a time, made gre
terror amongst the people,
the length the Southsayers b
their interpretations, perswad

that this horrible depth might be stopped, if the most precious thing in the City were cast therein. Whereupon divers of the Matrones of *Rome*, of their owne free will cast in divers goodly Jewels, but all was in vaine. Wherefore *M. Curtius* a Knight of *Rome*, comming of a noble house, being decked and adorned with his warlike furniture and ornaments, rid headlong into that horrible depth and hollownesse of the earth, and so immediately it closed together againe and was stopped. Some say that he demanded this one thing before he would grant to ride and and leape into that depth, that for a whole yeares space it might bee lawfull for him, every night to lie with what woman hee would chuse, and that then of his owne mind

he cast himselfe suddenly down headlong into that denne, and so the earth closed againe.

Of the warres and manners of the Turkes.

THe *Turkes* have a marvellous celerity in doing, a constancy in danger, and observation of the Empire. They will swimme over very deepe and dangerous waters, they passe over strange hills, and being commanded, they goe through thicke and thinne headlong, having no regard of their lives, but of the Empire. Most apt and ready to suffer fasting and watching. There is no sedition amongst them, no tumult. They use horrible sounds and not out-cries in War: in their Tents in the night-time, there is

such

ich diligent silence, that they ad rather suffer their prisoners o escape, then to move any tu- nult.

The Turkes of all kinde of eople, are said at these dayes to se most lawfull fighting, so that is no marvel why their Com- on-wealth continueth so long, nd encreaseth so much, that eir Nation is almost invin- ble, except they be destroyed y some plague or pestilence, civill discord. The Souldi- s have an honest kinde of ap- rrell: In their saddles and bri- ls there is no curious superflu- y. No man goeth armed but the time of War: their wea- ons are brought after them in urdens; they use no banners or standerds, but in the tops of eir Javelins they have certaine reads of divers colours hang-

ing, where one Captaine
known from another.
They use the Drumme a
the Fluite to call and mo
men to fight. They pray
their souldiers in every cong
gation and solemne meeti
but rather for such as have dy
for their Countrey, calling th
happy and blessed, that they
ed not at home in the lamenta
on of their Wives, and Childr
but abroad amongst their e
mies weapons, and terrible n
ses. They write and descr
the victories of their ancesto
they sing and extoll them be
written; for they thinke th
souldiers mindes to bee m
encouraged by these mean
They doe so abhorre pictur
and engraved Images, that u
such causes they call the C
stians Idolaters. They have

Be

Bells, nor yet doe suffer the Christians abiding amongst them to have Bells. They never play for mony, or any other thing, but such as bee found playing, be grievously slandred in every mans mouth. No man of what state or degree so ever he be, desireth to sit on a bench, but they lye downe and sit on the earth like Children, with a very comely folding of their garments under them.

The table whereon they feed for the most part, is prepared of an Oxe hide, or an Harts skinne, undressed and rough with hare still, having the roundnesse of foure or five hand breadthes. No man entreth into any house, Church, or other place wherein they must sit, unlesse his shooes be off, because it is accounted an unhonest, and indecent

cent point, for any man to
with his shoes on his feete,
therfore they use a kind of
that may easily be put on
The place were they sit, eit
at home or in the Churches
strewed & covered either w
tapestry clothes, or broad cl
or rushes, and sometimes for
moysture and uncleanesse
the place, they have bodyes
tables.

The garments both of
and women, are large and
enough, open in the for
part. They have great c
emptying the Belly, and ma
Vrine, that they turne not
faces towards the South, w
way they are alwaies wo
looke praying. They take
so great heede, lest any
should see their filthine
discharging nature. They

aine from Wine, as their lawes oe command them; becauſe is a provoker of all unclean-eſſe and vice, and yet may hey lawfully eat Grapes. They bſtaine alſo from ſwines blood nd fleſh, and from all fleſh hat dyeth of the murraine. All ther meates they doe eate.

How the Turkes doe beleeve, and how they worſhip God.

THe *Turks* confeſſe one God, which hath none like or equall to him, whoſe faithfull Prophet they account *Mahomet*. Five times a day they pray with their faces turned into the South, and before they doe this, they provide that they have a moſt perfect cleanneſſe of body in every part; hands, armes, mouth,

mouth, eares, noſtrills, eye
haires, waſhing their feete
decently, after carnall copul
on, and naturall evacuation,
cept they have beene ſicke,
travailing abroad. If they wa
water to doe this, which is ſ
dome ſeene, becauſe in eve
Citty they have baths conti
ally flowing, then they wi
and rub them otherwiſe.

Every yeare they faſt a whol
Moneth and a Weeke m
ſtraightly, in the day time n
ther eating nor drinking a
thing, nor yet having any co
junction with women, but af
the Sunne-ſet, untill the Sun
ſing the next day, they fill the
ſelves with meat, and drinke, a
venerous pleaſure: in the end o
this ſolemne Feaſt, they cel
brate the Feaſt called the *Paſ*
in remembrance of *Abraha*
Ramm

Ramme, which appeared in-
ead of his Sonne at the Sacri-
ce, and of a certaine night
herein they suppose the *Alco-*
an was given from Heaven.
Their Priests doe not much
iffer from the Laity, nor their
Churches from common hou-
es. It is sufficient to know the
ooke which is called *Alcoran*,
nd such things as appertaine to
rayer and observance of the
aw. They lacke not their rea-
ings, and studies of Arts and
ciences. They have no care
f Churches, nor soules depar-
ed: they have no Sacraments,
nor observation of reliques, ho-
y vessels, nor Altars, but they
re attent and diligent in looking
to their Children, their Wives,
and Family, to tillage of the
ground, to merchandize, to
huncing, and the like exercises,

where-

wherewith life is maintained. They be free from servitude and exactions, these Priests bee honoured of every body, as men that know the Ceremonies of the Lawes, have the government of Churches, and can instruct others. They have many Schooles and places of exercise, wherein such politicke Lawes are taught, as have been made by their Princes for the administration of the Commonwealth, and defence of the Countrey, wherein they that profit, some of them are made Rulers in Ecclesiasticall matters, and some be secular Magistrates, there be also in that sect many and divers religious sorts, whereof some living in woods, and solitude, utterly refuse the company of men, some keeping hospitality in Cities, do relieve

the

he poore ſtrangers with hoſpi-
lity, if they have not to refreſh
hemſelves withall; for they
hemſelves alſo live of begging
nd almes, many of them wan-
ring about Cities, carry good
nd alwayes freſh water in cer-
ine bottels, of the which they
ive to every one demanding
or the ſame, freely and gladly,
or the which dutifull good-will
nd worke of mercy, if any thing
e given, they take it, they co-
et nothing; they make ſo great
ſhew and oſtentation of Reli-
ion both in their deeds and ſay-
ngs, and alſo in their manners
nd geſture, that they rather
eeme Angels then men, ſuch is
e deceit in mens eyes.

The *Turkes* ceaſe from all la-
our on the Friday, and keepe
with as much Religion and de-
otion as wee doe the Sunday.

But

But the Jewes do marvailou
observe the Satturday. In
very City there is one prin
pall Church, wherein the
meete together after noone
very body, and after their pra
ers solemnly done, they have
Sermon. They have large a
sumptuous Temples, whi
are called in their tongue *Mi*
chit, where in they have no
images at all, but it is fou
written every where: *There*
no God but one, and Mahomet
Prophet. One Creator, and t
Prophets equal. And
There is none so strong a God.
There bee in their Church
a great number of burn
lampes with oyle. All t
Church is white, the paveme
is layd with mats and oth
things, and above many cloth
of tapestry, and arras be ha
ge

ed. There is a great turret a-
out the Church, on the top
hereof, their Minister when
ervice time is, standeth, and
utting his fingers in his eares,
ith an high voyce in his owne
ongue there repeateth these
oyds thrice, Hell, Hell, Hell.
When this story is heard, the
obles and the meaner sort
ommeth to the Temple, onely
ntent to devotion, and the Mi-
ister prayeth with them, and
at he ought to doe foure times
erweene day and night by his
ffice; and they which come
o the Prayers, ought to wash
heir hands, and feete, and secret
parts. They must put off their
hooes, and leave them before
he Church gate, and thus, some
nter barefoot into the Church,
nd some with very cleane and
aire shooes. The women sit

together

together in a secret place
themen, so that the men
neither see them nor
them, albeit they come
often to the Church. In
prayers they cruciate and
their bodies marvellously
continuall agitations and
ferations, so that often
they sowne and faint in
and strength. They think
horrible thing and most wic
that a Christian man shou
present at their ceremonies
Sacrifices; having this opin
that their Temples are co
minate and defiled of uncle
and unwashed men, their
nister getteth him into the
pit, and there about two hou
he preacheth, and when
sermon is done, two child
ascend thither, which sing
prayers sweetly, after

ister beginneth with all the
ple to sing in a low voyce,
ding his body on every side;
his words are nothing but
le: *There is but one God.* They
pe thursday also as a festi-
day, albeit the Fryday is
t devoutly, and most religi-
y hollowed of them, be-
se they have an opinion a-
ngst them, that *Mahomet*,
borne upon the Friday.

The Opinion of the Turkes upon the World to come.

THE *Turkes* attribute so
much to *Mahomet* and his
wes, that they assuredly
mise everlasting happinesse
such as keepe their Lawes,
is to say, a Paradise of plea-
, a Garden having most plea-
sant

sant & sweet waters, set in a
and temperate ayre, where
they should have whatsoe
they would, as all kinds
dainty dishes for variety,
and purple apparell, yong
beautifull maides at their o
will and pleasure, with
and Silver plate, and
serving and ministring
them like Butlers, bri
milke in goulden plates,
red wine aboundantly in Silv
cups. Contrary wise to
that breake their Lawes,
threaten the danger of H
and everlasting destruc
This also they beleeve,
how great offences soeve
a man hath committed, if
will beleeve onely in God
Mahomet, when hee dyeth
shall be safe and happy. O
Some of their Religion

is opinion, that the Law pro-
eth nothing, but the Grace of
od whereby a man must be sa-
ed, which without merit or
aw is sufficient to get salvati-
. There be some as it were
ccessours of the Prophets and
athers, alledging and affirming
he traditions of the Elders,
hich teach, that men by merit
ay be saved without the Law
nd Gods grace, so that they
e earnest in prayers, in watch-
g and medications. There bee
thers againe that affirme every
an to be saved in the Law that
s given of God, because those
aves are equally good to those
at keepe them, and one ought
ot to be preferred before ano-
her. So you may see where
hrist is not, how inconstant
inides waver in divers errours,
he which thing also may ap-
peare

peare amongst some Christia
as such as seeke for salvation
any other then of the Savi
onely.

Of the miseries that Hierusale
suffered during the siege that
was by Vespasian *and*
Titus.

THe *Roman* Eagle displaye
it selfe before the Towe
with all other Engines and wa
like instruments, *Titus* himself
being then in person, to tak
view aswell of his own souldie
valour, as of the ground, abou
the Citty to entrench in, assa
so to try the courage of the Ene
mies: Hee set before it with h
Army in the yeare of the worl
4034, being after the Death o
Christ 72: and when upon h
first approaches he was repulse
by

y the Citizens, yet taking
ourage, with the diligence of
is old Souldiers, he had made a
irme wall in three dayes ſpace
ound about the Towne, of 39
urlongs compaſſe, beſides 13
orts, every one of them being
lmoſt 2 miles in compaſſe, ſo
hat in the ſpace of one yeare
nd leſſe, this populous City by
ire, Sword, Sedition, and Fa-
ine, was ſtripped of 11 hun-
red thouſand people: It hath
eene taken, beſieged, and burnt
7 times, as you may read in the
eſcription of *Canaan*.

Hieruſalem *taken and fired.*

THis place ſo remarkeable
for ſtrength and multitudes
f people, ſuppoſed to bee im-
regnable, was by the juſt hand
f God, and the valour of the

Romans, taken in the yeare of the World 4034, and after Christ 72, being the eighth of September, by Titus, after chosen Emperour: in which Action many fearefull passages may be viewed, as the dayly slaughters, rapines, and cruelties, but especially the burning of the whole Citty, the Temple, in which alone perished 60 thousand of the Jewes, also the burning of the Councell-house, in which were consumed all the Rolles and ancient Records of that Nation, and not lesse then 30 thousand of men, women, and children. But especially lamentable was the burning of the Temple, which in greatnesse, beauty, workemanship, costlinesse, and plenty of all delights, farre exceeded all workes that ever the World had, nay, it strucke pitty and remorse

remorse even in the heart of the *Roman* Generall who striv'd to hinder it, and desired to have seene it in its beauty; nay, hee admired that part which he beheld before the fire had taken it, and confessed he never saw the like: And to adde to the miseries of the *Iewes*, the Ray of the fire was not greater, nor more terrible to behold, then was the cryings of the people of all ages slaughtered there, fearefull to heare. But most remarkeable is it, that upon the just revolution of such a prefixed time, upon the same day of the same Moneth, that the *Chaldeans* spoyled it before, I say, upon the same day was this latter Temple, which *Haggæus* rebuilded, utterly burnt downe by the *Romans*, so just is God in sending deserved punishments up-

on a people in his due and determined time: to shut up this with this one Observation, that though it was not builded without the helpe of thousands of Labourers, and great expences both of monies and time, yet it was destroyed in a moment of time by one fire-brand, cast out by the hand of one Souldier, (as some have related) whose name was *Pisone*, of the fifth *Roman* Legion. No place nor person, though never so great or beautifull, can be priviledged from punishment, if they be full of sinne and impiety.

Of the Fasting and meats of the Turkes.

THe *Turkes* are wont to fast one moneth and one weeke every yeare, but they doe not allwaies keepe one prefixed time; for if this yeare they fast in *January*, the next yeare they will doe it in *February*, the third in *March*, and so orderly of the rest, and when they doe fast, they taste and eate nothing all the whole day, not so much as bread or water, but when stars appeare, it is lawfull for them to eate all things, saving things which are suffocate, and Swines flesh.

They have Vineyards, the fruit and commodity whereof they use diversly. The Christians make Wine, and the *Turkes*

doe so prepare Hony and Rayſons, that they appeare alwaies freſh, both in taſte and ſight; they have three manner of drinke, the firſt of Sugar or Hony mixt with water. The ſecond of rayſons ſod in water, the ſtones caſt away, and then Roſe-water is added unto them, and a little of the beſt Hony. The third is made of Wine well ſodden, and repreſenteth a kinde of hony both in taſte and ſight, this is tempered with water, and given to ſervants to drinke. When they ſhould eate any thing, they ſtrew their floores and grounds with mats and other things, then they lay Carpets and Tapeſtry worke or cuſhens, and ſome ſit downe upon the naked earth; their table is of ſome skinne, (as I ſaid before) it is drawne at large, and ſhut

toge-

together againe as a purse, they sit not downe after our manner, nor yet as the people of old were wont to doe, leaning on their elbows, but with their feet folded together in the forms of this letter X. like to the manner of botchers; & before they take any meat they have their prayers or thanks-giving. They eate greedily and hastily with great silence; but all their Wives keepe themselves in secret. Those which are captive women never goe abroad, nor can get licence, but with othe *Turkish* women, when they goe to wash in Bathes, or in any other place out of the Citty for recreation sake, into Gardens or Vineyards, but alwaies keepe home at their worke, and it is not lawfull for other women to boe conversant with their captives.

Of the Circumcision of the Turkes.

THe *Turkes* use *Circumcision* not in the eight day after the manner of of the *Iewes*, but as soone as the child is past seven or eight years, and can speake the tongue well, the which thing is a mystery with them, for the words of confession which are required before *Circumcision*, and the child for this is not brought into the Temple, but is *Circumcised* at home in his parents house. There bee assembled at this notable feast all their friends, and commonly amongst the richer sort, they kill an Oxe, and therein they include and put in a Sheep exenterate and ready dres-

dreſſed, in the which ſheep there is a Hen, in the which Hen there is an egge, which are all roſted together for the ſolemnity of that day; then at ſupper time in their banquet the childe which muſt bee *Circumciſed* is brought in, whoſe yeard and privy member the Phyſitian openeth, and apprehendeth the folded skinne with a fine paire of pinſons, then to take all feare away from the childe, he ſaith that hee will make the *Circumciſion* the next day, and whilſt he uſeth thoſe words, he ſuddenly cutteth the prepuce, which is the skin that covereth the head of the yeard, laying a little ſalt on the wound. They do not give names to their children in the day of *circumciſion*, but in the day of their *nativity*: after 3 daies ſpace he that is *circumciſed*, is led with great

pompe unto the Bath, when hee commeth home againe, he is led throughout all the gests, which offer unto him their prepared gifts, some give silke garments, some silver cups, others present him mony or Horses. If any Christian man of his owne accord confessing *Mahomet*, will suffer himselfe to be *Circumcised*, which thing chanceth very often times, for the grievous exaction and burthen of tribute, such one is led throughout all the Streets and Lanes of the Citty, with great honour and triumph of the people, for joy playing on the Drums, and to him many gifts are presented, and afterward hee is made free from their payment and tribute. Yet the *Turkes* compell no man to the deniall of his religion, although they bee commanded in the

ne booke of *Alcoran*, to ex-
ulse the adversaries and gaine-
yers: whereof it commeth to
asse, that so many and divers
ects of people are found a-
nongst the *Turkes*, all which
doe reverence and honour God
fter their peculiar rites and cu-
stomes. Their Priests doe little
differ from the Laity, and there
is no great *Learning* to bee re-
quired in them, it is enough if
they can reade the booke of *Al-
coran*, but those that can in-
terprete the same Booke ac-
cording to the text, are estee-
med as most cunning, because
Mahomet gave his precepts not
in the vulgar *Turkish tongue*, but
in the *Arabicall tongue*; and
they thinke it a wicked and un-
lawfull thing to have them in-
terpreted or set forth in the vul-
gar tongue: these Ministers
have

have their ſtipend and reward
the Prince for their paines, th
have wives and apparrell ev
as ſecular men: if the ſtipend
not ſufficient for the multitu
and number of their childre
then may they practiſe and u
all manner of Arts, crafts, a
Trades that other men doe, b
yet they are free from exactio
and other impoſitions, and a
greatly eſteemed of the com-
mon ſort. They have divers li-
vings ſolitary like unto Monks,
which under the colour of *Reli-*
gion, inhabite the Woods and
deſert places, utterly renoun-
cing mens company: and ſome
of them have nothing of their
owne, but they goe almoſt na-
ked, ſaving that their privy
parts bee covered with Sheepe-
skinnes: they travaile and wan-
der throughout Countries, as-

king

king almes as well of the *Christians*, as of the *Turkes*. Some of them goe seldome abroad, but continue in *Temples*, having in the corners of Churches little cottages, their heads uncovered, their feete without shoes, their bodies without garments, bearing about them nothing but one shirt: they fast many dayes, and pray that God would reveale unto them things to come, and the Prince of the *Turkes* is wont to aske counsell of them whensoever hee goeth about any Warres.

What execution of Iustice the Turkes have, what kind of marriages, what manner of apparrel and living.

THe *Turkes* doe execute Iustice most exquisitely, for he that is guilty of slaughter or blood-shed, is alwayes punished with like vexation and torment. Hee that is taken with a woman in adultery, is stoned to death without mercy or tarrying. There is also a punishment appointed for those which are taken in Fornication: For whosoever is apprehended for it, he must suffer eight hundred lashes with a whip: a theefe for the first and second time, is so many times scourged also, but if hee bee taken the third time, hee loseth his hand, at the fourth

ourth time his foote. He that oth any damage to any body, s compelled to make ſatisfacti- n according to the eſtimate of he loſſe.

They admit no witneſſes but very meete and allowable per- ons, and ſuch as may be be- leeved without any Oath. It s not lawfull for any man that s full of age, to live out of *ma- rimony*, they may be *married* to 4 lawfull Wives, and thoſe whomſoever they will chuſe, except their *Mother* and *Siſters*, having no reſpect at all to the propinquity of blood: they may have as many illegitimate and unlawfull Wives as they pleaſe and be able to keepe: the chil- dren both of lawfull and unlaw- full wives, are equally heires in their Fathers goods, ſo that they obſerve this order, that 2 daugh-

ters

ters shall but match and bee
quall with one son. They kee
not two or more wives in o
House, or in one City,
fear of often contention and
quieting, but in every City th
keep one: the husbands have t
liberty to put them away thr
times, and to take them aga
thrice; those Wives which a
put away, may, if it please the
continue and abide with su
men as receive them. T
women are very decent an
honest in their apparrell, the
use on their heads a kinde
Linnen like unto yong damse
and they have vailes over th
same, the folding whereof is
decent, that the top of
hangeth over the left or righ
side, wherewith if they go
from home, or come into the
husbands sight, they may quick-
ly

y cover all their face saving the
yes: the women may never
e seen in the company of men,
or to goe to market, nor to buy
r sell any thing; in the Chur-
nes they have their places se-
arate from the men, so closely
hat no man may peepe into
nem, nor by any meanes enter
nto them, and yet it is not
wfull for every woman to en-
er in thither, but for noble-
ens wives, and never else but
n Friday at 12 of the clock
nely, they use their Prayers,
he which is a solemne time
ith them; the talking of man
nd woman openly, is so rare,
nd against common custome,
hat if you should tarry a whole
eare with them, you should
cantly see it once. It is
hought a monstrous thing that
man should openly talke with
a wo-

a woman, or ride in the comp
ny of any. They that are m
ried together, doe never use a
wanton toies in the sight of o
thers, they never braule n
chide, because the men doe n
ver omit their gravity towar
Women nor Wives; their rev
rence towards their Husband
great Lords that cannot alway
be with their wives, have Eun
ches deputed to the custody o
them, which doe so diligen
observe, marke, and wa
them, that it is unpossible for
ny other then their Husbands
speake with them, or for the
to do amisse, and otherwise th
well. They contract marri
without any oath, they take
summes of money with th
Wives, but are almost enfo
ced to buy them, contrary
the *Romans* fashion, where
fo

one in Law was wont to bee
ought, and not the sonnes
ife. The Wife hath no orna-
ent nor decking upon her bo-
, but that shee is driven to get
her Father. A cause of de-
orce with them, is either bar-
neſſe, or intolerable manners,
eir Judge is privy to theſe
ings. The women uſe moſt
mple apparrell, ſhewing no
nde of exceſſe in the world,
ey never come with open face
to the ſight of their Husbands
r other men. The *Turkes* de-
eſt our Hoſe and great Bree-
hes, with their Codpeeces
ecauſe they doe too lively ex-
reſſe and ſhew the privy parts.
Their heads bee covered with
Linnen, having a toppe like un-
o a turret, and commeth neere
o a Pyramidall forme. They
ſe bread not of the worſt ſort,

both

both blacke and white bread, saving that they caſt a certaine kinde of ſeed upon new bread, which bringeth a great pleaſantneſſe in eating. They have diuers artificious wayes in preparing meates and variety of ſawces, a ſolemne kinde of meate with them, is a kinde of pottage made with Rice, ſo thick, that it can hardly bee divided with hands: From Fiſh they abſtaine marvellouſly, they uſe all kinde of fleſh, ſaving Swines fleſh. There be no common Tavernes, nor Innes for gueſts and Strangers, nor common victualing-houſes, but in the ſtreets diverſe kinds of meates are to bee ſold, and other things neceſſary for life. The townesmen cauſe their fields to be tilled by their ſervants, and they pay tith to their Emperour and Ruler. Craft-

men maintaine them with their
ciences; they that do love idle-
esse, doe perish with Famine,
hey exercise merchandise most
iligently, they passe and tra-
aile into *Asia* the lesse, *Ara-*
ie, and *Ægypt*, and they have
heir peregrinations also to the
Venetians. If they make water,
hey wash their yard after it, if
hey empty their bellies, they
make all cleane afterward. In
ike manner doe the Women,
whom their servants and bond-
men doe follow, bearing vessels
full of water, the man-servant
following the master, and the
maide the mistresse. They have
one kinde of Judge, as well *Chri-*
stians as *Turkes*; and this Judge
is bound to minister equally
right to every body.

of

Of Gold and Silver.

GOld through heate and fire is resolved, but not consumed or wasted. For of all kind of mettalls it loseth nothing of his magnitude and substance, but the more often and longer that it burneth with heate, or is altered with fire, the better, and more pure and excellent it is made. And therefore hath it alwayes bin accounted the most precious kinde of mettall: The weight of it neither is diminished, or eaten away by any sharpe things, as Salt, Vinegar, *Nitrum*, and the juyce of unripe Grapes: It is not deformed, nor made worse by rust, nor in handling of it, or hands doe gather any filth or

unclean-

ncleanneſſe as in other kindes
f mettalls, the which things
ay eaſily proove Gold far to
urmount all other mettalls.
t is more flexible and ſoft
hen Silver, whereby it is leſſe
raile, and not ſo ſoone broken:
eing beaten with a Mallet, it
nay be driven ſo thinne, and ſo
much dilated, that of every
denary of it may be made fifty,
or more thinne leaves or rayes
of Gold. It may be framed and
wrought as ſmall as thred, as
t appeareth in Gold Wyre and
Gold twiſt. And ſometimes it
s woven and wrought with
Silke, Wooll, and ſometimes
without. Of it many and goodly
ornaments bee made, and for
many uſes, as Rings, Bracelets,
Chaines, Crownes, Tablets,
Jewels, and divers kindes and
faſhions of Plates, and ſuch like,
yea

yea (that which is ſcantly honeſt to be ſpoken) of Gold ſome have made veſſels to receive the ſuperfluous burden of the Belly, the which thing *Heliogabalus* the Emperour, being a Monſter and ſpectacle of all beaſtlineſſe, is reported of divers authors to have uſed.

Heliogabalus had his Chamber-pot of Gold.

Silver will melt and be reſolved with fire, but if it remaineth any long time therein, it loſeth ſome thing of his ſubſtance. Sharpe things alſo have power to waſte and eat it, and therefore it is not ſo pretious as Gold: but yet it is of an harder ſubſtance then Gold. And that kinde of Silver which is more flexible and ſoft, is the better, becauſe it is not ſo eaſie to be divided, and to bee broken, it is leſſe ponderous then Gold, and cannot ſo well bee dilated. Gold of all

Silver.

other

other mettals is the most weightie; then Silver, and the next Quick-silver, then Brasse, and Copper, then Lead, and last of all Tinne.

Of spirits appearing in Mines.

IT is not unknowne to such as have beene occupied in deep diggings of Mines, that a kinde of sprites doth frequent and haunt in many Mines, whereof some do no harme nor damage to the labourers in Mines, but wander in the dungeons, and whereas they dos nothing indeede, yet they seeme to exercise themselves in working, somtimes in razing and digging the Mine, sometimes in gathering together that which is digged up, and many times they seeme to turne the instru-

ments which draw up the metall from the Mine, and divers times a man would thinke they did urge and excite the labourers, and drive them to worke. And this doe they especially in such Quarries and Mines wherein much *Silver* is found, or elsewhere some good hope is of finding it. There be some of these spirits very hurtfull, as that which in the Mine at *Anneberg* was so noysome, that it destroyed a dozen Labourers, wherefore the said Mine was utterly forsaken and left, notwithstanding the wealth of it.

The Signes of the destruction of Hierusalem.

SOme men cannot prevent destiny, though they fore-see. It happened in the yeare 40 that

hat Almighty God gave his an-
ient people the *Iewes*, signes &
okens to beware of the destru-
tion of their Citty, but they
were a stiffe-necked people.

The first signe or prodigy
was a blazen Comet, like unto
Sword, which they interpre-
ed to be good for them.

The second was, that a bright
ight shined at mid-night about
he Altar and the *Temple*, which
hey that were ignorant, con-
eived to be convenient, be-
ause they were in darknesse.

The third prodigy was a Hei-
er, that was brought for Vi-
time or Sacrifice, being at a Fe-
ivall or full Moone, and being
t the Altar ready to be kill'd,
rought forth a Lambe in the
iddest of the *Temple*, before
he peoples face.

The fourth was, which is

worth noting, that at midnight
when all the whole Citty was a
reſt, the Eaſt-end having a gate
made all of maſſie Braſſe, and
was uſually to have twenty men
to ſhut or cloſe the Gates to-
gether, and then being loc-
ked and bolted, beſides other
Barres of Iron which went
croſſe, about the firſt houre o
the Morning, or juſt after 1
of the Clocke, the ſaid Gat
flew open of its owne accord
which the Magiſtrates hearin
of, went preſently to ſee, an
all of them with their greate
power could hardly ſhut the
againe: the vulgar interprete
it and affirmed that God open
unto them the Gate of his ble
ſings.

The fifth, Chariots and armed
men ſeene in the Ayre, fig
ting as it were one again
another

nother with arrowes and darts, ll of them just over the Citty.

The fixt was at the celebrati-on of the full Moone, at the day alled *Pentecost*, when the riests all in their vestments, dorned for their wonted Sa-rifice, at first felt the ground o quiver or shake under them, nd then a voyce which said, Let s depart hence.

The seventh, which is most wonderfull, being one of their owne Countrey men, but a de-vout man, and having a great desire to celebrate the Feast, which they call the Feast of *Ta-bernacles*, and being present a-mong the assembly, on a sudden ryed out a voice from the *East*, voice from the *West*, a voyce rom the foure windes, a voyce gainst the *Temple* & *Ierusalem*: nd thus crying against al men &

women, and all manner of people of what degree soever, continually cryed thus night and day in the streets of Jerusalem: which some of the Nobility heard, disdaining any misfortune whatsoever, seized upon him by their command, and their servants holding him with Chaines and cords, till other Magistrates that were then in office, did pronounce some punishment upon him, for his foretelling them of the destruction of their famous Citty and Temple, they stripped him, and beat him very sorely, yet hee persevered in his crying: *O Jerusalem, woe, woe, unto thee*, Albinus then being his Judge, which pronounced his former punishment, was in amazement at his words, which continually spake, for that the stripes were

layd

layd and afflicted on him ſtill; and thus they ſuffered him to cry for the ſpace of 7 yeares, and almoſt 6 months (and none tooke it to heart) his voyce neither waxing hoarſe nor weary, till the time of the ſiedge, ſtill ſaying, *woe, woe to this faire City*: and at laſt preſaging his own death, cryed out, *Woe to my own ſelfe*: and as ſome report, a ſtone being conveyed from an engine, ſmote him on the fore-head; but ſome relate that it was a dart flung from an envious hand, which had often heard him cry with teares, and ſay, *O Ieruſalem, woe, woe.* This *Albinus*, as it is reported, was one of the firſt that was taken priſoner, and after put to death by *Titus*, ſome ſixe dayes after the eaſt end of the Temple was fired.

of Ireland.

THE earth in *Ireland* is so fruitfull, and so good of pasture, that their cattell, except they bee restrayned sometimes from pasture in Summer, are like to be in danger through satiety.

No venemous beast in *Ireland*.

There is no hurtfull thing nor noysome beast: no Spider, no toade, nor such like, either breedeth there, or else being brought from other Countries thither, continueth or liveth there. The earth of this Countrey cast in powder upon any dangerous beast or venemous Serpent of any other Countrey, destroyeth and kill them.

There bee no Bees in this Countrey; the temperateneſſe of the ayre is marvellous, the

fertility

fertility and fruitfulneſſe of the Countrey is notable: the people of the Countrey bee voide of hoſpitality, they are uncivill and cruell, and therefore not unapt for warlike affaires; they attribute great honour to Martiall acts, and knightly prowesse. The Sea betwixt *Ireland* and *England*, doth rage almoſt continually, ſo that there is no ſafe paſſage but at certaine times.

Of England *and* Scotland.

IN *England* there be no wolves, and if any be brought thither, they doe not continue, and therefore their heards of Cattell keepe well together, without any great attendance of men. The Sheepe have hornes

contrary to those of other countries.

Barnacles comming of a tree.

In *Scotland* there be certaine Trees which bring forth a fruit folded and wrapped up in the leaves, and that fruite when in convenient time it falleth into the water running by the tree, it reviveth and taketh life, and is transformed into a living fowle, which some call a Goose of the tree, or a *Barnacle*. This tree also groweth in the Isle of *Pomonia*, which is not far from *Scotland*, towards the North. The ancient *Cosmographers*, and especially *Saxo* the *Grammarian*, maketh mention of this tree likewise, and therefore it is not like to bee any feigned or devised thing of late writers.

Aeneas Sylvius writeth of this tree in this manner. We heard say there was a tree in *Scotland*, which

which growing upon a banke, & by the waters side, bringeth forth fruit much like in forme to Ducks, and the fruit of that tree when it is ripe, doth fall of it selfe, some upon the land, and some into the water, and those that fal upon the earth, do putrifie and rot, but those that fall into the water, straight waies with life to swim out of the water, and to fly in the aire with feathers and wings: of the which thing when we made more diligent search, being in Scotland with King IAMES, a wise, sad, and grave man, wee learned to flye from wondring & making such things miracles as were common, and that this famous tree was not onely to bee found in *Scotland*, but also in the Isle called the *Orchades*.

of

Of an Isle in Spaine, named Gades.

THere is a little Isle in *Spaine* called *Gades Erythræa*; the the pastures whereof doe feede cattell so well, that they cannot draw or sever any whay from milke, but they must needs powre water, when they will have their milke to curd. Their cattell also be like to dye at every thirty daies end, except they be let blood, and so lose some quantity of their blood. The grasse whereon their sheep feed, is somewhat dry, but yet it encreaseth a marvellous fatnesse both in their flesh, and also in their milke.

Seneca

Seneca *the Schoole-maſter of* Nero *the Emperour.*

SAint *Hierom* ſaith, that hee was a man of moſt continent life, and therefore hee accounteth him in the number of holy men, but eſpecially for the often letters that he wrote to Saint *Paul*, and Saint *Paul* to him. This *Seneca* being the Schoole-maſter of *Nero*, was of great power and authority, hee wiſhed himſelfe to bee in the like degree with his Country-men, that *Paul* had amongſt the Chriſtians. Among divers of his excellent gifts and properties, hee had ſo ſingular and notable a memory, that he could rehearſe two thouſand mens names in the ſame order that they were told him.

A ſingular memory.

him, and also hee was able to rehearse 2 hundreth Verses, being said of 2 hundred Schollers, from the first to the last most perfectly. It is written that *Nero* his cruell and cursed scholler, in recompence of his paines and teaching, put him to death two yeares before the martyrdome of *Peter* and *Paul*. When *Seneca* waxed old, *Nero* calling to remembrance the punishment of the rod, wherewith *Seneca* corrected him in his childhood, admonished and commanded him to chuse what kind of death he would dye, whereby *Seneca* understanding the Emperours will and pleasure, desired that he might bee set in warme water, and that his veines might bee cut and opened in it, and so they were, and he bled untill all his vitall spirits issued

An easie kinde of death.

out

out of his body, and thus he desired to finish his life, because he thought it an easie kinde of death, to lose his life in cutting of his veines.

To divers Nations in ancient times were objected divers vices and deformities.

ENvy to the *Iewes*, disloyalty and unfaithfulnesse to the *Persians*, craftinesse to the *Ægyptians*: Deceitfulnesse to the *Grecians*: Cruelty to the *Saracens*: Levity and lightnesse to the *Caldeans*: Variety and changeablenesse to the *Affricans*: Gluttony to the *Frenchmen*: Vaine glory to the *Lombardes*: Unmercifull severity of the *Hungarians*: The unclean-

cleanneſſe and and filthineſſe of the *Sinevians*: The fooliſhneſſe of the *Saxons*: The hardineſſe of the *Picts*: the luxury of the *Scots*: the drunkenneſſe and vinolency of the *Spaniards*: the anger of the *Britains*: the rapacity and greedineſſe of the *Normans*.

And as thoſe vices were noted in theſe kindes of Nations ſeverally, ſo divers vertues and honeſt properties were attributed to them ſeverally: As Prudence to the *Hebricians*: Stedfaſtneſſe to the *Perſians*: Subtilty and wittineſſe to the *Egyptians*: Wiſedome to the *Grecians*: Gravity to the *Romans*: Sagacity to the *Caldeans*: Wit to the *Aſſyrians*: Strength and Fortitude to the *French-men*: Faithfulneſſe to the *Scots*: Subtile ſophiſtry to the *Spaniards*: Hoſpitality to the *Britaines*: Mutuall partici-

pation

ation to the *Normans*.
These properties were of an-
ent writers ascribed to divers
lations in old time, the which
ow in these our dayes seeme to
e much changed, and to have
ad great alteration.

Sugar groweth in a part of Italy.

IN *Calabria*, which is a part of
Italy, there groweth Sugar,
which is a kinde of Hony gathe-
ed out of great canes, or reeds.
irst of all it is like unto a kind of
arrow: resolved into liquour
hich some call white gum, a
ing easie to bee separated and
ivided, and afterward this li-
uor being boyled and sodden
ter the manner of Salt, is re-
olved into a spume or froth,
till at the length that which
good, falleth to the
bottome,

bottome, and then the corrup-
tion and dregs may be cleane ta-
ken away by the froth.

A Mountaine alwayes casting forth flames and smoke.

THe Mountaine called *Ma-
rius Mons*, being nigh unto
the great water *Sarnum*, not far
from *Naples*, sendeth forth con-
tinually flames of fire and smoke
like unto *Ætna* in *Sicily*. This
Hill in the Reigne of T
the Emperour, being broke
in the very top, did cast forth
so great flames, that it set the
Countries adjoyning on fire.
The Writers of Histories say
such abundance of ashes and
imbers to have beene throwne
out of this Hill, that the fields
round about have beene filled
with the said ashes, even to the
tops of the trees.

It is also found in ancient writings, that *Plinie* the second, being a very grave and wise man, in the Reigne of *Traiane* the Emperour, was suffocate and destroyed with the flames and ashes of this Hill, when that for the desire he had to see and note the nature and motion of it, hee presumed to goe too neare.

This Mountaine also burned with flames of fire, when T. *Vespasian* and *T. Domitian* were Consuls, and breaking out in the top, first it cast forth stones aloft, after that so great flames of fire followed, that through the fervent heate thereof two Townes were consumed with Fire: the smoke thereof was so thicke, that it tooke away the light of the Sunne, and in the day time made the darknesse of

the

the night, casting forth Pumice stones, and divers other kinde of black stones. Last of all, ashes sprang out so thicke, and such a multitude, that the Countries hard by were covered therewith, as it were with Snow, and these ashes were driven by the force of the windes, partly into *Affrike*, and partly into *Aegypt* and *Syria*. The which outragious burning, as the elder *Pliny* did contemplate and behold, the smoke did so obstruct and stop his winde-pipe, that in the restraint of respiration, he was suffocate and strangled.

The properties of the Eagle.

IN *Italy* there bee many Eagles, this fowle is a rapacious, cruell, and a devourer of flesh, she is so much given to greedineſſe, and to her prey, that she doth not onely seeke for preys in neceſſity of food, but also when shee hath enough, shee seeketh for ſuperfluities: shee doth greedily invade and set upon Hares, Harts, Geese, and Cranes: the eyes of the Eagle be so sharpe and quicke of sight, that being in the very higheſt part of the Ayre, shee can easily see what falleth on the land. Amongſt all fowles onely, the Eagle can move her selfe streight upward and downward, perpendicularly with her flying

flying without any collateral declining. The Egle is commended for his faithfulneſſe towards other birds, when he hath gotten meat or feeding; for hee doth familiarly communicate the ſame unto ſuch Fowles as do accompany him, and when hee hath no more to make diſtribution of, then he attacheth his gueſt, and diſmembreth and devoureth him. All Fowle tremble when they ſee the Egle, having as it were ſome underſtanding of his tyranny againſt them. Hee loveth his yong with great affection, ſo that the Eagle putteth his owne body in danger for them, bearing his yong on his back, when hee perceiveth them to be aſſaulted with Arrowes. When he laboureth to drive the Hart headlong to ruine, hee gathereth

eth much dust as hee flyeth, od sitting upon the Harts ornes, hee shaketh the dust to his eyes, and with his ings beateth him about the outh, untill he bringeth him to ll downe headlong.

Hee hath great conflicts ith the Dragon: and the Dra- on most greedily coveteth he Egles Egges, and for this ause they fight whersoever ney meete. It is said that he Eagle of all kinde of Fowles an keepe the sharpnesse of his ght; and his eyes steadfast a- gainst the Sunne beames, and hat hee is never hurt by light- ing.

A Descrip-

A Description of the Raven.

THe *Raven* is a fowle giv
to rapacity and dev
ring of flesh, great of bo
flow in flight, sharpe in sight,
frequenteth much in *Italy*, in t
Alpes, in *Spaine* and in *Eg*
And this is to be understood
the great kinde of Ravens. T
skinne of the Raven is prepa
and dressed artificially of
white tawyers, with the feath
remaining upon it, and tha
laid to a stomacke not well
sickly, doth marvellously he
digestion. This Fowle do
greatly above all other co
mens carcases, and by a singu
wit and naturall gift, it und
standeth of mans death, pre
ging it few dayes before. W

Stomacke digestion.

his sharpe eye-sight also it per-
ceiveth a farre off his most de-
sired foode. There bee some
that writeth marvellous things
of this Fowle, that in the time
of Warre, seven dayes before
hand it smelleth and perceiveth
by scent, the place where the
battaile shall bee, and common-
ly doth associate it selfe to that
part which it perceiveth shall
perish with the sword. And ther-
fore in ancient times Princes
had their South-sayers, and
beholders of birds, that did most
diligently behold the eyes of
the Ravens, and marke to what
part they turned their eyes, and
which side they did presage to
perish in battaile. S. *Ambrose*
writeth, that a Raven conceiveth
without the seede of the male,
and so have generation without
conjunction of males & females,

and that they live exceeding long, so that their age is full compleat with an hundred yeares, and when they come to extreame old age, that then the upper part of their bill doth so over grow the lower part, so that it hindreth and restraineth it, that they cannot open their bills to take foode, and therefore are compelled to dye by famine, for hee doth not sharpen this bill against a stone, as the Eagle is wont to doe.

Certaine Rites and Lawes of the old Romans.

Romulus made a Law that the wife should bee fellow with her Husband in mony and other things, in holinesse and sacrifices, and

shee should live according to the manner of her Husband, and as hee was Lord of the house, so should she be Lady of the family, that she should succeede her husband dying without issue, and that with her children shee should have her equall portion. If the Wife were convict of Adultery, that then her husband & kinsfolke might punish her with what kind of death they would. It was not lawfull for the women of *Rome* to drinke wine, and this was observed many yeares, whereof was invented an instrument of dower, in the which the Husband promised the father of the wife, as often as she brought forth children, that hee should give her as much wine to drinke the first 3 dayes, as were decent and covenient, and also so long as shee was sicke, that

Wine forbidden to Women.

shee should have Wine by the councell of the Physitian, and that upon every solemne Feastivall day, she might lawfully recreat her selfe with one draught of Wine.

Cato the *Censor* made a decree, that they which were of propinquity to the wife, might kisse her, whereby they might learne if shee savoured of wine, and that seemed to be done by the example of *Egnatius Mecentius*, of whom it is said that hee slew his wife with a clubbe, because she drunke wine from the barrell, and that *Romulus* pardoned him of her death: and this grew to such a custome amongst them, that whensoever the husband returned home, he would kisse his wife & his daughters, marking by the odour and scent of their breath, if they had

Kissing.

drunke

drunke wine or not. They were very severe against women surcharged with wine, because they did perceive that drunkennesse was the original cause of corporal corruption. *Romulus* permitted and gave to the Parents all power over their children, that by their owne judgement they might compell them to any kind of duty, whether they would restrain, beat, or keep them bound to rusticall works, or sell them, or kill them: *Numa* made a law that prohibited any lamentations or mournings to be made, for a childe if that hee died within 3 years of age, but if he were past 3 years of age, that then hee should bee lamented as many moneths as hee had lived yeares, and many other strange orders they had, the which be at large set forth by other authors. Sobriety

The lively and quicke Wit of Adrianus the Emperour.

Adrianus was the fifteenth Emperour of *Rome*, of whom it is said, that he would at one time both write and declare his minde, and heare others, and talke with his friends.

Sardinia.

IN the Countrey of *Sardinia*, there is a certaine beast which they call *Musso*, the like whereof is not in all *Europe* beside. It hath the skinne and haires like unto a Deere or Hart, horned like unto a Ramme, not long but crooked and bending backward about the eares, in bignesse he may be compared to a

Buck.

Bucke, it feedeth upon grasse onely and herbes, and keepeth most about Mountaines, very swift in running, and his flesh is good to be eaten.

There be no Wolves in this Countrey, nor no hurtfull kind of vermine, Fowle, or Beast, beside the Foxe, which of all foure-footed beasts there, is most hurtfull, being of like bigneſſe to other Foxes in *Italy*. In *Sardinia* a Foxe will kill a very strong Weather or Ramme, a Goate and a Calfe.

Some write that in this Countrey there is no Serpent or any venemous thing, but pestilent ayre, which commeth through corrupt puddles and waters. Also there is found in this Countrey a certaine herbe like unto a Baulme gentle, whereof if any man shall eate much, he shall perish,

rish, and dye laughing. Some say that there is a Fountaine and Spring in *Sardinia*, whose waters doe reprove theeves and robbers after this sort. If a theefe sweareth that he hath not committed the theft, and washeth his hands or eyes with the water of that Fountaine, by and by he is made blinde, and so he may be knowne; but if he hath not done the Felony, his eyes are made more bright and clearer then they were before: the notice of this famous Spring is growne out of memory in this our age.

The making of Sugar at Palermo in Sicily.

IN the fields about the City of *Palermo*, groweth great plenty of sweete Reeds, of whose juyce

juyce being well boyled, Sugar is made. First, they dung well their Fields, being not much distant from the Sea, and then doe they make Furrows and ranges somewhat high and eminent: Afterward in the Moneth of *March* they take the highest knots of the sweete Reeds, made bare and voide of leaves and rindes, the which they doe set and plant, that they pierce through the sides of the ranges with three or foure, having double knots even at one dinte, and so doe they fill all the ranges of the field: the earth is watered in Summer, and is kept from rankneſſe dayly, about the Winter Solſtice, onely the roots left for another planting (for it lasteth the ſpace of two yeares) the Reeds are broken and taken away, of whoſe ripe

ſweete joynts and knots divided and knit into ſmall parts, by the ſame artificious meanes that oile is made, the juyce that commeth thereof is purged and purified in one Caldron of three which are ſet in a ſtew, and afterward is ſtrayned through a courſe cloth, then they take a part of the juyce ſo ſtrained, and put it in another Caldron (for ſo they make it boyle againe) and out of this ſtreight wayes they powre it againe into the third Caldron, and they beate it, and ſtirre it boyling, whereof a kind of Sugar ſomewhat black is drawne and made thereof, the ſame being ſodden againe three times more, and after that once againe boyled, will be moſt fine and white Sugar. The other harveſt which commeth of the roots of the Reeds, except the

field

field bee dunged in *May* month, will hardly come up to any profit. This kinde of Reed is full of knots in the ſtalk, as our common Reeds be, but yet not ſo empty within as they are, for it is full of ſpungeous matter like unto a Bulruſh, it hath a thinne barke and is full of ſweet juyce, which is preſſed out in this manner. They cut the body and ſtocke of it into many ſmal parts, and then put it in the preſſe, and the juyce that is preſſed thereout, they powre into a very cleane Caldron, and ſet it up in earthen pots, and ſo when it is waxen cold, it is congealed into a very commendable Sugar.

The

The mountaine called Aetna in Sicily.

Aetna is a marvellous hill for continuall burning with flames of fire, because it is full of Brimstone matter. It hath beene often times set on fire with terrible flames, as *Munster* maketh mention: the flames of it are in the night time horrible to be seene, because it shineth not as other fires doe. In the day time it burneth obscurely much like to the flame of Brimstone, whereof the Hill hath great store. The ancient writers have uttered many strange things of this, and especially *Strabo*, who saith, that hee was in the top of the hill, and there marked all things diligently. In the very top they affirme

firme to be marvellous muta-
onsand changes, for sometime
casteth forth great store of
re, and sometimes great flames
nd obscure smoke. And it is to
e wondred at the heate of the
re, because it cannot bee tem-
ered with any cold, nor could
e dissolved through that heat.
he higher part of the moun-
aine is full of ashes, which in
winter are covered with Snow:
he very top of the hill is plaine,
nd is in compasse about 20 fur-
ongs. In the night time fire
nay plainly bee seene in the
ill top, and in the day time a
certaine obscure smoke riseth
p. Many times continuall thun-
dring is heard, being a terrour to
he people, and black and burnt
shes are dispersed into divers
places, & the aire is made noy-
some with a most terrible smok.

The

The Philosophers assigne a reason hereof, because this Isle is in his inferiour parts full of caverns and Brimstone, of Allum, fire and water, and such like, that are able to feede and nourish fire. And fire cannot be without some vent or respiracle, but it will lift up it selfe, and therefore many hot bathes be found in *Sicily*.

The ayre also entring into the pores and caverns of the earth, stirreth up a flame, which seeking for issue and eruption, vomiteth and casteth forth smoke and fire, and in many places searcheth for venting holes and respiracles. Sometimes in the inward parts of the earth, such is the violence of the fire, that it expelleth and casteth forth with flames, burnt stones, and sand, and the heate which is in-

cluded

luded doth marvellously shake
nd move every side of the pri-
y holes and caverns.

Election of a King.

THere bee, that writeth the *Gothes* to have made this decree and caution: that none should bee chosen a King amongst them, except he were grosse and fat of body. Contrariwise the *Saracens* would not chuse any to be their King, except he were of a tall and leane body. The *Carthaginians* alwayes in the election of their King, did attend onely his vertue and magnanimity, and not his Nobility nor properneſſe of body.

Feare

Feare and care hindereth the growth.

FOr to be voide of feare and care, it is a great helpe to maintaine the ſtature, it doth corroborate the ſtrength, and confirmeth the ſinews: For feare and unquietneſſe of minde in youth, doth much enervate and weaken the ſtrength of the body, and a ſad and heavy ſpirit dryeth the bones too much, ſo that ſuch a body cannot take his juſt encreaſe.

The Rare Art and Myſtery of Printing, firſt found out amongſt the Magantines.

FIrſt this noble Art to Print with Letters of *Tinne*, *Lead*, and

nd other mixt mettall, was in-
ented and found out almost in
ur age, not above 200 yeares
gone: a divine and heavenly in-
ention truely, and a thing me-
morable and worthy to bee re-
membred, and no lesse worthy
f great admiration: but truely it
ould have beene a great deale
more marvellous, if it had not
hanced to be so common. It
strange and scarcely credible
o be spoken, but yet more true
hen truth it selfe, that one Prin-
er may print so many Letters in
ne day, that the swiftest Scri-
ener or Writer is not able to
oe so much in two yeares.
his is an Almaine invention,
which was at the beginning in
reat admiration, and of no lesse
ucre and profit. The inventor
nd first deviser of this, was *Iohn*
Gutenbergius, a man of worship,

Common things be not strage

equall

equall with a Knight, and at *Magunce*. The thing was first taken in hand with more boldnesse and confidence then hope; about 16 yeares before it began to bee common in *Italy*. The first beginning was at *Magunce*, the *Germans* being the authors, with small and little principles and foundations, but shortly by the industry of mans wit, it grew to that perfection, that now in our time it hath. Truely it had gone ill with all good discipline in these latter dayes, (if it were now to have his beginning) seeing that all are given to their bellies almost, and to unsatiable covetousnesse, for now they will scantly take up very good bookes in the high-wayes, which in times past they could scantly buy for great summes of money. And of a truth, before the

the invention of this Art, when they beganne to abject and neglect good Authours, all good Discipline might have perished with the Authours thereof, if this Art had not beene found out in convenient and happy time. By this all kinde of *Learning* hath encreas'd, and the noble Acts of all Nations are manifest to all the world: In like manner the memory and remembrance of ancient antiquity is restored hereby, and the divine Wisedome of the Philosophers, and whatsoever hath laine hidden in few written Copies these many ages in a few places, is now by this set forth to all immortality.

The

The Inventor of great Gunnes.

THe great Gunnes came first in use in the yeare of our Lord 354, and the first authour and inventor thereof was one *Bertholdus Schwarius* a Monke. Surely this man found out a marvellous worke, and that so many sharpe Wits could not finde out before in so many hundred yeares: the which divine and necessary invention, many have thought, and judged it to be a devillish and most pernicious device: the Arguments on both sides be these: It is evident that for covetousnesse, malice, and want of charity, in the end of the world, the evill people cannot be kept down by Lawes, nor that a man may

safely

safely travaile whithout some danger of injurious people: for before the invention of Guns, the seditious tumults and factions of wicked and mischievous men, did spoyle and destroy the labours of good men in many places, and no man was able to assault and batter the forts and holds of such rebells & robbers where they did inclose themselves, without the help of such Guns and great Ordnance: therefore they doe not well that condemne the inventer of these Gunnes, without the which neither good could live in safeard, nor yet Cities could bee of any force, and keepe their rines, nor Merchants could exercise their Merchandize and traffick, who are indeed the speciall parts of mighty and great Citties. Wherefore

let

let the enemies of Bombards and great Gunnes, ceafe to contemne the gifts of God, except a man will imagine the gaping mouth of a Dog, and his teeth made for to bite, and ſo to be condemned; and the hornes in a Bull, or an Oxe, not to be the good worke of the Creator.

But no wiſe man will condemne theſe parts of nature given in the ſtead of weapons: let them reject the abuſe as in an Oxe and a mad Dog, it is better to lacke both hornes and teeth. For there is no kinde of creature the which evill men will not abuſe. Some deteſt this as a plain deviliſh deviſe, and that nothing could be more wickedly deviſed under *Heaven*, becauſe all flagitious and wicked nations, as the *Turks* & *Tartarians*, being the

mon plagues & scourges of the world, doe occupy them for the destruction and consuming of good men: in this case no manhood, no fortitude, nor strength of body, no warlike policy, no weapons nor instruments, no strong holds, nor Towers of stone, can profit or doe good. For these torments which shoote stones and Iron peeces, and great flames of fire, doe waste, destroy, and overthrow all things, and bring them to nothing. One shot destroyeth an hundreth, or two hundreth men in an army, be they never so well harnessed. There be many kindes of Bombards and great Gunnes, which are to bee learned nominately of them that for warlike have employed great paines in the use and and experience of such things.

A nota-

A notable History of a thing done at a Towne in Germany called Binginm.

NIgh unto the towne of *Binginm*, almost in the middle of the water of *Rhene*, is a certain Turret called the Tower of Mice, the name whereof was attributed to it upon this event. In the yeare of our Lord 914 when *Otto* the great had the Empire and rule, there was a certaine Bishop of *Mayence*, named *Hatto*, who was the abbot of *Fulden* before, in whose time there was great famine in the countrey: this Bishop when he perceived the poore to be oppressed with great famine, did congregate and gather together, a great number of the poore

poore into one great Barne, and set the Barn on fire, and so burnt them: For he said that they did not differ from Mice, which consume and waste Corne, being profitable for nothing: But God suffred not so great tyrany unrevenged, for he commanded the Mice by great flocks, and with a multitude to invade this Bishop without pitty, and to afflict and vexe him both day and night, and to devoure him quick. But this Bishop flying into this *Tower* (that I spake of before) for refuge, thinking himselfe to be safe in the midest of the water of *Rhene*, and free from all gnawing and bitings of Mice, was much deceived, for all this profited him nothing, because the Mice came without number over the water *Rhen*, swimming & ready to exe-

No humane policy can withstand Gods iust iudgment.

cute the just judgement of God
The which thing the miserable
Bishop perceiving, at the length
yelded and gave up his life a
mongst the Mice. There be
some that write moreover of
him, that the Mice did gnaw and
beate out and utterly extinguish
his name from the walls and
hangings. The like and more
horrible history, you shall find
in *Polonia*, where the King and
the Queene and their children
were consumed of Mice.

The Bathes called Badenses in Germany.

THe waters of the Bathes
Baden, have this propertie
that feathers of Fowles be
boyled in this water, may
cleane taken away from
skinne, and Swines haires

their skinnes, whether they bee cast living into this Water, or chafed with it being dead. These waters have the property of Alum, Salt, and Brimstone: therefore they be good for such as have hard fetching of their breath, and stopping of the breast, which things rise of cold fluxes of the braine; they bee medicinable for moist eyes, and hizzing and ringing of the eares, for trembling parts and astonied, for the crampe, and other diseases touching the sinewes, which come of cold humidities: they be good for such as have a cold stomacke, moyst and ill of digestion, and those that suffer griefe of the liver and splene through cold. Also for such as are troubled with the dropsie, or have any griping in the guts, they helpe such as bee

troubled with the stone, and women barren and unfruitfull, they take away the grieſe of the mother, and doe repreſſe the evills of the wombe, and the inflamion of the thighes, they heale ſcabs, wheals, and ſcars, and have a very good property in helping the gout. See the third booke of *Munſters Coſmography*, for the nature, vertue, and wholſome properties of the Bathes in *Valeſia*.

The Herneſewe.

THE *Herneſewe* is a Fowle that liveth of the water, and yet ſhee doth abhorre raine and tempeſts, in ſo much that ſhee ſeeketh to avoid them by flying on high. She hath her neſt in very high trees, and ſheweth as it were a naturall hatred againſt the

the gosshauk and other kind of Hauks, as the Hauk contrariwise seeketh her destruction continually: when they fight above in the ayre, they labour both especially for this one thing, that the one might ascend and be above the other, if the Hauk getteth the upper place, hee overthroweth and vanquisheth the *Herneseve* with a marvellous earnest flight, but if the *Herneseve* getteth above the Hauk, then with his dung he defileth the Hauk, and so destroyeth him, for his dung is a poyson to the Hauke, and his feathers doe putrifie and rot after it.

A monster borne nigh unto Worms in Germany, in the yeare 1495.

A Woman was delivered of two female children, whole and perfect in bodies, but in the top of the Forehead they were joyned, and grew together unseparably, so that they must needes behold one the other. They were compelled by force of this naturall conjunction to goe both together, to sleepe and rise together, and when one went forward, the other went backward: their noses did almost touch together, their eyes did not looke streight and forward, but onely side-wayes, because a little above their eyes their foreheads cleaved, and did sticke fast together; they lived

until

untill they were tenne yeares of age, and then when the one of them dyed, and that was cut away from the other living, shee that lived, died also within a little after, of a wound that tooke in the head, by cutting away of her fellow, or rather by a corruption in the braine, which came of the stinke of the wound and putrefaction.

The occasion of this monster was thought to be this, Two women talked together, where of the one was with child, the third woman comming suddenly upon them, & unlooked for, thrust the heads of those two which were talking together, so that they dashed and touched each other, whereof the woman that had conceived already, being made affraide through strong imagination, gave, and printed

the signe of the rushing of their heads in her two children.

How scrupulous the Iewes be to doe any thing on their Sabbath day.

IT chanced that at *Magdeburg* in *Germany*, about the yeare of our Lord 1270, a certaine *Iew* upon the Saturday fell into a Jakes, out of the which hee could by no meanes deliver himselfe: hee cryed therefore pittifully for the helpe of his fellows, at the length some of his companions came, and they with lamentable voyces shewed that it was their *Sabbath day*, and therefore not to bee lawfull for them to use or exercise the labour of the hands. Whereupon they exhorted him patiently to beare the thing untill the next day,

day, that it might bee lawful for them to travaile in the helping of him out. This matter at the last came unto the eares of the Bishop of that place, who was nothing favourable to the *Iews*. The Bishop understanding that the stubborn *Iews* for the scrupulous observation of their Sabbath day, would not helpe their brother out of the jakes, commanded upon paine of death, that they which did so curiously observe their owne *Sabbath day*, should in like manner as religiously observe and keepe with the like solemnity the next day after, being the *Christians* Sabbath day. This was an hard case; what should they now doe upon paine of death they must obey. In the meane time the miserable *Iew* in the jakes was enforced to abide two dayes and two nights

in great filth and stinke, and danger of his life. The like History you shall finde in *Fabians* Chronicle.

The Famine of Ierusalem.

SVch was the Famine that this famous City and her people did endure in the 72 yeare after Christs time, that an infinite multitude perished within the walls through Famine: & so many perished for food, that they were not to be numbred: for in every place where any Corne, or other victualls was heard, they presently resorted thither, and by force of Armes assaulted their deerest kindred and friends, and fought with them, to take the food even from little infants, even like mad Dogs greedy of meate, and

that insatiate manner, that they gathered together such things to eate, as the most filthiest living creatures in the world would have loathed: They did eatte the hides of Horses boyled in a little water, to make the skinne a little tender; their shooe soles they did eate, and their Belts and Girdles from their Loynes they tooke, and likewise the skinnes that covered their Targets or Shields, did they mince and cut to satisfie their greedy stomachs: A little bottle of Hay was sold, weighing twelve pound, at foure pieces of Silver: But great and fearfull is it to relate, of one *Mary* dwelling beyond *Iordan*, the daugter o *Eleazer*, of the town or village of *Vitezotia*, and by interpretation the house of *Hysop*, descended of noble and rich

rich ſtocke, flying with her Friends into *Ieruſalem*, for feare of the enemy *Titus*, who beſieged the City: And in length of time ſhee wanting her naturall food, was compelled to do that which nature abhorred, and then through extreame want, tooke her ſon, whom ſhe loved dearly, which lay ſmiling on the bed, & with teares in his eyes like Diamonds, glittering to ſee his Mother, which he no way could relieve, bewayling her hard fortune, ſaid, My deare, but oh miſerable child in this *warr*, *famine*, and *ſedition*, for which of theſe ſhal I reſerve or keepe thee? for if the *Romans* ovr-come us, thou then art a ſlave, yet *famine* will prevent *bondage*, or elſe *ſedition*, worſe then them both. She being then reſolved, tooke a Faulchion, and ſtrucke off her ſonnes

head,

head, and said, Be thou food for mee, which have formerly fed thee in my wombe, therefore now thou shalt be meat for me: a terrour unto the seditious, a tragicall story to bee related of by posterity, and that which is onely yet unheard of amongst the calamities of the *Iews*: And after these words she cleav'd his body in twaine, and did seeth or boyle the one halfe of him, and did eate of it; the other part she reserved in obscurity. The souldiers smelling the sent of that execrable meate, came to her house, and threatned her with Death, unlesse shee would relieve them as shee had done her selfe, or shew them the way or meanes how they might come by some victualls to satisfie their hunger, shee presently & in a trembling manner, told

told them, shee had kept a good portion thereof for them, and on a sudden uncovered the other part of her sonnes dead body which she had uneaten, at which sight they were strucken with amazement and horrour. But the woman said, This is truely my son, and mine own act or doing; taste of it, for I my selfe have eaten sufficiently thereof: Be not more effeminate and childish then a woman, not more mercifull then a mother: and if *Religion* or your *Conscience* cause you to refuse this my sacrifice, I have with a good appetite eaten of it already, and will eate the rest. Then the seditious souldiers departed from her, and bruted abroad in the Citty this hainous crime, and every man having before his eyes this execrable fact, trem-

semebled, as though himselfe
had done the deed: and now all
that were vexed with this scar-
city and famine, hastened their
owne deaths, and cast lots day
by who should be the next to be
sacrificed, accounting himselfe
most happy, that dyed before
he felt this famine.

Of wilde Bulls in Prussia.

THere be wilde Bulls in the
Woods of *Prussia*, like unto
the common sort of Bulls, sa-
ving that they have shorter
hornes, and a long beard under
the chinne. They be cruell, and
spare neither man nor beast, and
when any snares, or deceits is
prepared to take them, or they
be wounded with arrowes in the
Woods, they labour most ve-
hemently to revenge their
wounds upon them that gave
them, the which thing if they

can-

cannot doe, rushing and tumbling on trees, they kill themselves. They be of such bignes that 2 men may sit betwixt their hornes.

Of Iseland.

IN this Country from the 10 of June, for a month space or more, they have no night at all, and about the tenth of December they have no day at all. The people dive in Dens and hollow places in the ground, with them Mountaines and Hills are instead of Townes, and spring waters for delicate drinke. An happy Nation whose good estate none doth envy, and so much the more that it hath received Christianity. The Merchants of England and Denmark, doe not suffer them to be

con

content with their owne but, by
eason of the great fishing there,
hey repaire thither oftentimes,
nd with their Merchandize
hey carry thither their vices
nd enormities.

They have learned now of
ate to brew with malt, and have
eft the drinking of plaine wa-
er. They have also Gold, and
Silver in admiration, as well as
ther Nations. The King of
Denmark, that ruleth also *Nor-
way*, maketh a ruler among them
yearly, all things be common a-
mongst them saving their wives:
hey esteem their yong cattel as
much as their children, & of the
poorer sort you may sooner ob-
taine their Childe then their
Cattell. They honour their
Bishop as a King, to whose will
nd pleasure all the people hath
great respect, whatsoever he de-

A Bishop.

termi-

mineth by Law, Scripture, or by custome of other Nations, that they doe curiously observe: and yet now the King hath compelled them to take a ruler. They have so great store of fish in this Isle, that they make their sales of them in piles as high as houses: they live most commonly there by fish; for the great penury of wheat and corne, which is brought unto them from nations, that with great lucre and gaines, carry away fish for it.

A strange hill.

There is a notable Hill or Mountaine called *Hecla*, not farre from which be Mines of Brimstone, the singular Merchandize of that Country: For divers Merchants loade their ships with it: when this Hil doth rage, it thundreth terrible noyses, it casteth out stones, it belcheth out

out Brimstone, it covereth the earth so farre round about with the ashes cast forth, that unto the twentieth stone it is uninhabited: they that desire to contemplate the nature of so great flames, and therefore adventure more nigh unto the Hill, are suddenly swallowed and consumed with sound inevitable gulfe or vorage, for there be many such blasts so covered and hidden with ashes, that none can sufficiently beware or take heede of them, and there commeth out such a fire from that Hill that consumeth Water, but stubble or straw it doth not burne. This place is thought of some to be the prison of unclean soules: For the Ice being divided and broken into many parts, swimmeth about the Isle almost eight moneths, and being

being broken and bruised with rushing upon the banks, with the beatings and noise of the cracking against the banks and rocks, giveth so horrible a sound, almost representing the miserable lamentation of humane voyce and weeping, that it maketh the tender sort, the more simple and unwise, to beleeve that many soules bee tormented there in bold. The inhabitants use instead of bread (whereof they lacke store) fish dryed, made hard, and ground to meale: and yet out of divers Countries Wheate is brought unto them, but not so much as may suffice. There bee spirits commonly seene, shewing themselves manifestly in doing such things as belong to men, but especially they appeare in the formes of such as have beene drowned or

destroy-

eſtroyed by ſome other vio-
ent chance, and thus doe they
ppeare commonly in the com-
any of ſuch men as have had fa-
iliar acquaintance with the de-
arted; and doe uſe them ſo in
ll points, that they be taken
any times for the living per-
ons in deed, of ſuch as be igno-
ant of their deaths, offering
eir right hands for acquain-
ance: and this falſehood and
rroneous ſight cannot bee per-
ceived, before the ſpirit it ſelfe
aniſheth out of ſight, and con-
meth away: being required of
eir familiars to come home,
nd to ſee their Friends againe,
ith great ſighes and weeping
ey anſwer, That they muſt go
o *Hecla* the Mountaine, and ſo
ddenly they vaniſh out of
ght.

of

Of the Countrey called Laponia.

IN *Laponia* the people bee of meane ſtature, but they bee of ſuch agility of body, that being girded and prepared with a ſheafe of arrowes and Bow, they will ſuddenly paſſe through an hoope or circle, whoſe Diameter is but halfe a yard.

They bee taught the Art of ſhooting from their childhood, and a Boy there ſhall have no meate before hee can touch the marke with his arrow. When the Sun goeth downe after the *Equinox* in *September*, they have one continuall night for three Moneths; almoſt all which time they have no other light but as it were a twiter light, when the Sunne commeth

them before the Equinox in *March*, they celebrate that day as a festivall day with much solemnity.

of Whales.

THere bee great Whales as bigge as Hills almost, nigh unto *Iseland*, which are sometimes openly seene, and those will drowne and overthrow Shippes, except they be made afeard with the sound of Trumpets and Drummes, or except some round and empty vessels be cast unto them, wherewith they may play and sport them, because they are delighted in playing with such things. Sometimes many cast their anchors upon Whales backes, thinking them to be some Iles, and so become in great danger. Many

in

in *Iseland* of the Bones and Ribs of such monstrous Whales, make posts and sparres for the building of their houses.

Munster saith this is a good remedy against such dangerous Whales, to take that which the *Apothecaries* call *Castor.* and temper it with water, and cast it into the Sea, for by this as by a poyson they are utterly driven and banished to the bottome of the Sea.

How a marvellous horrible Dragon was destroyed in Polonia.

IN *Graccovia* a Citty of *Polonia*, there was a marvellous horrible and huge Dragon, which consumed and devoured

all

all things, and was the cause of great damages; for when hee came out of his denne under the mountaine, hee did rape and snatch all kind of cattel, and men wandring uncircumspectly, devouring them with his horrible jawes. *Gracchus* being very sad and lamenting this matter, commanded three severall bodies to be cast unto him every day: for being contented with those, he would looke for no more. The which thing although it was grievous, yet hee perswaded, that three, either of sheepe, or of some other cattell should be offered him every day, wherein Brimstone and some fiery powder, or device of flame, should be included, hidden, and mingled with waxe, and pitch privily, for so that beast and Dragon being provoked with

naturall greedinesse, or with
rapacious famine and hunger
devouring without respect o
choise the offered prey, by litle
and little was weakned and ex
tinguished.

The like example is read in
Daniel the Prophet.

A strange History of a King devoured of Mice.

THere was in *Polonia* a King
named *Pompilius*, who
wont in all his execrations a
and curses to say, I pray G
the Mice may devoure me. I
ly with evill luck and forespo
king evill to himselfe and to h
for the Mice devoured
sonne, who was also call
Pompilius after his Fath
This sonne after the death

his father, being left in his child-
hood, his Uncles administred
and governed the Kingdome,
untill hee came to mans years,
and was married, then suddenly
as he was in the middest of his
feasts overcharged with Wine,
being adorned with Coronates
and Garlands, dawbed with his
oyntments, oppressed with lux-
ury and surfeiting, a great num-
ber of Mice comming from the
carcases of his uncles, did invade
him, the which hee and his wife
the Queen did destroy: but they
came forth so fast, and in such a
multitude, assaulted and set up-
on this Tyrant in his banquets,
and his Wife and his Children
with most cruell gnawings,
and bitings, so that a great
band of Souldiers and harnissed
men could not drive them
away, because mans helpe

being defatigated and made weary; yet the Mice remained strong without any wearinesse both day and night. There was therefore devised and built burning and hot Furnaces and Ovens, and in the middest of them this *Pompilius* was placed with his wife and children, but the Mice came thither, also passing through flames of fire, not ceasing to gnaw and consume this Paricid. At the length was devised another meanes, by another element. This *Pompilius* a murderer of his owne uncles, was conveighed in ships with his children and his family into the middest of a deepe water, and yet the Mice most earnestly without ceasing followed him, and did gnaw and byte both those that were carried away, and their ships, in so much

much that the water entring in at the holes gnawne by the Mice, did threaten and signifie danger of drowning, and therefore the shipmen fearing suffocation in the water and drowning, brought the ship to the banke on the land, where another great of Mice meeting with the other, did more vehemently vexe him then the first: these things being openly seene and knowne, they that afore were defenders of him and his children, perceiving this to bee GODS punishment and revengeing fled away.

Now *Pompilius* being without al such as may comfort and helpe him, went into an high Tower in *Crusnicza*, where the Mice clyming up with most swift course, did consume and devoure his two Sonnes, his

wife, and the flagitious body of *Pompilius*. Behold and marke, there is no counsell or power can take place against God the Lord of all: little small vermin, weake and timerous mice did miserably destroy *Pompilius*, as Lice being a very little and small vermine, and of lesser force then mice, did bring to ruine and destruction *Arnolphus* the Emperour, eating and wasting his flesh, his marrow and guts, so that the Physitians could doe no good at all, the whole substance of the body being so eaten, that there was nothing but gristles, and onely bones left.

An Emperor eaten with Lice.

A Beare seeking for Honey, was the cause of delivering a man out of an hollow tree.

IN *Moscovia* there is found great store of Honey in hollow trees, and that which is old honey, is left and forsaken of the Bees, so that in the stockes of marveilous great Trees, the diligent searchers may finde wonderfull plenty of honey-combes. *Demetrius* sent as Embassadour to *Rome*, declared there before a company of learned men, that a yeare or two before hee came out of the country to *Rome*, a poore Country-man being a Farmer in the next village by him, searched the Woods and Trees for the gaine and profit of honey, and

eſpying at the length a very great hollow tree, climed up into the top of it, and lept down into the hollowneſſe, ſo that he ſunke, and did ſtick faſt in a great heape of Honey, even to the breaſt and throat almoſt, and ſo remained faſt in that ſweet poyſon, that all hope of any deliverance was cleane gone, when hee had continued two dayes, and fed and maintained his life onely by Honey, conſidering that with himſelfe that hee was now ſo reſtrained from the liberty and helpe of his hands and feet, that with them he could make no ſhift to get out, and if he ſhould cry out with open mouth and full voyce, that this could nothing prevaile in ſuch a ſolitude and vaſt place of wood and trees, becauſe it was not poſſible that

the ſound of his voyce and cry, could goe far out of the hollow tree, ſo that it might come to the eares of travailers and paſſers by: all theſe things when hee had deliberated in his minde, now deſtitute of all help and conſolation, hee beganne utterly to deſpaire: and yet by a marvellous and incredible chance hee eſcaped, being delivered and drawne out by the benefit of a great Beare, when that by chance this Beare very deſirous and ſearching for honey, moſt haſtily ſcaled that tree, and let her ſelfe downe into the hollowneſſe thereof, with her hinder feet firſt downward, after mans faſhion, about the Raines and Loynes of the which beaſt, the man claſping and taking faſt hold, mooved and ſtirred the ſaid Beare to

leape out, and violently to enforce her selfe out of the Tree, being driven so to doe for very suddain fear, and for the strange handling and holding about her, and also through the great outcryes and noyses that he made. And thus the Beare by violence delivered her selfe, and the man also from the hollow tree, and from great feare.

Of Beares.

IN the countrey of *Muscovia* there is great plenty of Bears, seeking & preying every where for Hony and Bees, not altogether for the filling of their Bellies, but also for the helping of their eye-sight; for their eyes waxe dimme and ill oftentimes, for the which cause they doe especially desire the Hony-combes,

combes, and that their mouthes stung and wounded of Bees, might ease the heavinesse of their heads in bleeding. The head in Beares is very weake, the which in Lyons contrarywise is most strong. And therfore when necessity urgeth that they must needs tumble from some high rocke, they tumble and role downe with their head covered betweene their clawes, and oftentimes by dousts and knocks in gravell and sand, they are almost exanimate and without life. They scale trees backward: they molest and vexe Bulles, with their clawes hanging about their mouthes and Hornes. A Beare bringeth forth her yong according to *Plinie*, after thirty dayes past, and that commonly five. The yong Beare at

the

the first comming forth as it were a white piece of flesh, without forme or shape, somewhat bigger then a mouse; it is without eyes or eares, onely nayles and clawes doe appeare outward. But the shee Beare never leaveth licking this rude and deformed young flesh, untill by little and little, shee bringeth it to some forme and shape: when she goeth to the den that shee hath chosen for her, shee commeth creeping with her belly upward, least the place might bee espyed through her steps; and there she being with young, remaineth foureteene dayes without any motion, as *Aristotle* saith. But without meate shee continueth 40 daies, onely being sustained with the licking of her left foote, then after this when shee chance

upon

upon any meate or foode, shee is filled beyond measure, and this satiety is helped by vomiting with eating of Ants, the yong for fourteene dayes space daies space is oppressed with such heavines or sleep, that they cannot bee awaked or stirred up from their drowsie heavinesse, neither with pricking, nor with wounding; and in this meane space of sleeping they waxe fat maruellously. After 14 dayes space they awake from sleepe, and begin to licke their former pawes, and so live they for a time: and it is not manifest with what kind of meate they should live until the spring time, but then they begin to run abroad, and feede of the yong springs and trees, and soft tender herbs, meet for their mouthes. In this Countrie of *Muscovia*, there is

great store of the best furres and skinnes, and that this is their chiefest merchandize in that Countrey.

The treasure that was found in the Temple of Jerusalem *by the Souldiers.*

THe Temple being consumed with fire, the Souldiers put all the *Iewes* that they found about it to death, and carryed away all they could finde, sparing neither old nor young, infant, or Priest, Magistrate or Senate whatsoever. And afterwards the *Roman* souldiers thrusting forwards one another, being greedy of gaine, sought where to get into the Temple, where the fire was slaked, entered the Treasure-house where the sacred money

was

was kept, by which meanes a great part thereof was ſtolne away by the ſouldiers, and *Sabinus* by name, to all mens knowledge which ſtood by, carryed away 400 Talents. The ſouldiers beholding the gates of the Temple, and of the Treaſure-houſe to be of maſſie Gold, were confident that there was nothing elſe but Gold, and in great plenty, which they poſſeſſed without any deniall, and bore, and carried away upon their ſhoulders an infinite treaſure of money which we cannot value: and great was the loſſe and ſpoile of their Cups and Challices, being all of Gold, which were broken and defaced, which the Prieſts did offer their coine to their Gods in, beſide the Table which was of 2 Cubits high, and 4 Cubits in length,

length, all of Gold; likewise the covering, and rich habits and vestments, and the two silver Trumpets which the Priests wore at the time of their Sacrifices, were all consumed by the fire; thus by their Enemy and their owne incredulity was their Temple burnt, their City defaced, and their treasure consumed, which was the glory and renown of the whole world.

Lycurgus.

Lycurgus was a noble Philosopher of *Sparta* in *Greece*, who erected a civill estate of the Citty with his noble institutes and Lawes, whereas before times of all the *Grecians*, the *Lacedemonians* were worst nurtered. *Lycurgus* taking the matter boldly in hand, did abrogate

rogate all their Lawes, insti-
ites, and old rites of living, and
id erect a great deale more ci-
ill ordinances & more cõmen-
able. First, there were 21 Seg-
iors elected, which should pro-
ide that the popular estate
hould not grow out of frame
ltogether, and also that they
hich had the rule, should not
oe about any tyranny. Hee
oke away utterly all use of
Gold and Silver, and brought
n money of Iron, and then was
ll occasion of Felony taken a-
way. The Iron whereof he
nade his money, being as red
s fire, he put out in vinegar,
hat it might be meete for no-
hing afterward through his
oftnesse. Hee cast out of the
Citty all Arts as unprofitable
or that purpose, and yet
nost part of Artificers, when

the

the use of gold was taken away
departed from thence of the
owne accords, seeing that
money was not in use amon
other Nations. Then that
might the better take away
luxury and rioting out of
City, he appoynted com
meetings at banquets and fea
that poore and rich indif
rently might meete togethe
their feasts, and feede all
on the same kinde of banq
Hereby there was inflam
great anger of those that w
wealthy and mighty, and
falling upon *Licurgus* with g
force, caused him to lose on
his eies with the blow of a staf
Wherefore a law was m
that the *Lacedemonians* sho
no more enter into their fea
with a staffe. Every one g
yearely to this feast one

hell of flower, eight gallons of wine, five pound of cheese, five pound and a halfe of figges. Children did frequent this as a schoole, or exercise of all temperancy and civill discipline; there they did learne to accustome themselves in civill talks, and to use honest pastimes, and to jest and bee merry without knavery. Their Virgines were exercised with running, wrastling, barriers comely mooving, and gesture with qualting, casting of the bowle, hammer, or such like; so that idlenesse and effeminate delicatnesse taken away, they waxed the stronger to tolerate and suffer the paine of Childe-bearing. Children after they were seven yeares of age, had their exercises with their equalls, and of necessity did learn letters; they were noted

noted and shorne to the very skinne, they went bare-foote 12 yeares of age, they might put on one coat after the Countrey fashion, they neither knew bathes nor fomentations, they tooke their rest in beds made with reeds, they might goe to the Feasts of their elders and betters, and there if they did steale any thing, and were taken with the theft, they were corrected with whips, not because it was unlawfull to steale, but because they did it not privily enough with craft and subtilty. *Lycurgus* removing all superfluion, permitted the dead bodies to be buried in the Citty, and also to have their Monuments about the Temples.

It was not lawfull to ingrave or write the name of the man or woman upon any Grave, but

such

ch as dyed manfully in warre.
The time of lamentation for the
ead was prescribed about 11
ayes. It was not lawfull for
Cittizens to make peregrinati- Peregri-
ons, for feare they should bring nations.
n strange manners into the Cit-
y. But those which came from
trange Countries thither, ex-
cept they were profitable and
meete for the Cōmon-wealth,
were excluded the Citty, left
hat forraine nations might taste
of the *Lacedemonian* discipline.

Lycurgus would not suffer
young men to use one vesture all
the whole yeare, nor any to be
more decked then another, nor
to have more delicate banquets
then others. Hee commanded
all things to be bought not for
money, but for exchange and
recompense of wares. He com-
manded also Children toward

18 yeares of age, to be brought into the field, and not into the Market-place, or Judgement-hall, that they might passe over the first yeares, not in luxury, but in all kinde of labour and paines, they must not lay any thing under them for to sleepe the easier: And their lives they were driven to passe without ease, and not to come into the Citty before they were men in deed.

Maides he would have to be married without any dower, or rewards given by their Parents. That Wives might not be chosen for money sake, and that the Husbands should keepe their Wives more streightly, because they should receive nothing in Marriage with them. He would have the greatest honour and reverence to be given

to

o old aged men, and not to rich
nd noble men: he granted unto
Kings the power of the warres,
o Magistrates judgements and
earely succession, to the Se-
ate the custody of the Lawes:
o the people the election of the
Senate, or to create what offi-
ers they would. These Lawes
nd new institutes because they
seemed hard and streight, in
comparison of their loose cu-
stomes and Lawes before used,
he fained *Apollo* of *Delphos* to
be the authour of them, and that
he had them from thence. At
the last, to give eternity and per-
petuity to his Lawes, he bound
the whole Citty with an Oath,
that they should change none of
those things which hee had ena-
cted and prescribed, before that
he did returne againe, saying,
that he would goe to the Oracle
at

at *Delphos*, to aske counsell wh
might be changed or added
his Lawes.

Hee tooke his journey to th
Isle of *Crete*, and there lived
banishment. He commande
also dying, that his bones shou
be cast into the Sea, lest that th
Lacedemonians. if they were
brought to *Sparta*, should thin
themselves absolved and di
charged of their oath that the
made, for the not changing
his Lawes.

The Ceremonies of the burials of the Kings of Lacedemonia.

THE Kings of *Sparta* whe
they be dead, Knights
Purſevants declare the death
the Prince throughout all th
whole Countrey, the wom
going

going round about the Citty, doe beate and ring upon basons and pots. And when this chanceth, it is meete that out of every house, two which are free, the male one, the female the other, should make a shew of lamentation and mourning, and for the not doing thereof great punishment is appointed, and the lamenting & crying out with miserable out-cries, say that the last *King* ever was the best: whatsoever *King* perisheth in war, when they have set forth his picture & image, they bring it into a bed very faire and well made, and they consume ten dayes in the Funerals of him: and there is no meeting nor assembly of Magistrates, but continuall weeping and lamentation; and in this they agree with the *Persians*, that when the King is dead, he

that succedeth, discharged from all debts, whosoever owe eth any thing to the King or the Common-wealth. Among the *Persians* hee that was created King, did remit to every City the tribute which was due.

The Lawes of Draco.

ALL the Lawes which *Dra* made, appointed death al most for a punishment to eve offence. Hee made a Law th they which were convict of idl nesse and slothfulnesse, shou lose their lives. In like manne that they which stole herbes fruit out of other mens groun that they should dye for it. T same Law of paracides: when upon *Demades* was wont to s that the Lawes of *Draco* we written with blood and not w Iust.

The Lawes of Solon.

SOLON made a Law, that those which were condemned of paracide, and of affected tyranny, should never be received into any office, and not onely these hee excluded from all kinde of dignity, but such also as would follow neither part when any tumult or sedition were in the City, thinking it to be the part of an ill Citizen when he had provided well for his owne safety, to have care or respect of common affaires: this also was a strange decree of his making, that such women as had husbands nothing meet for venerous acts, should take one whom they would choose, of their husbands kinsfolkes without danger. He forbad lamenta-

tion & mourning in anothers fu-
nerall, and that the ſonne ſhould
not give any helpe or refreſhing
to his Father, if ſo bee that hee
cauſed him not to bee brought
up in ſome art neceſſary for the
uſe of life, and that there ſhould
be no care betwixt the parents
& them that were born baſtards
and in unlawfull matrimony.

For hee that doth not keep
himſelfe chaſte from the com-
pany of harlots, doth plainly de-
clare that he hath no care of the
procreation of children, but of
libidinous pleaſures, & doth de-
prive himſelfe of his juſt re-
ward. He would have a comm
adulterer taken in adultery to b
ſlaine ſcot free without any da
ger. Whoſoever did violen
miſuſe any maids or virgines,
would have them mulcted
amerced with ten grotes, t

 whi

which was a great ſum of mony in his coyne.

Whoſoever had brought a *wolfe* by him overcome, ſhould have five groats to be gathered of the communalty, and if it were a ſhe *Wolfe*, he ſhould have but one groat. It was a cuſtome among the *Athenians*, to perſecute that beaſt which was as well hurtfull to their cattell as to their fields. Hee commanded that the children of thoſe which periſhed in War, ſhould be brought up and taught of the common charge, wherwith many being encouraged, did ſtoutly fight in battaile: and whoſoever loſt his eyes in battaile, ſhould be kept of common charges. He made a law alſo, that he ſhould not have the wardſhip of the childe, to whom the inheritance might come after the

death of the child. And that whosoever thrust out another mans eye, that hee should lose both his for it.

Another Law of his was, that no man should take away that which he laid not there, and if any did the contrary; it should be judged a capitall offence. If the Prince were taken or found drunken, that he should dye for it. Hee permitted honey and waxe to bee carryed into other Countries. He thought no man meete to be free of a Citty, but the craftsman which came with his whole family to *Athens*, or else was banished from his owne Countrey.

of

Of Dame Flora.

THe Lady which the Poets call *Dame Flora*, was a notable and common harlot, who when shee had gotten great Riches by common ribaudry, made the people of *Rome* her heire, and left a certaine summe of money, with the yearely use, whereof the day of her Nativity should bee celebrated in the setting forth of goodly playes, the which thing because it seemed detestable to attribute a certaine solemne dignity to a dishoneſt thing, they feigned and surmised her to bee a Goddesse, that had the rule and government of *Flowers*, and that it was meete shee should be reconciled with Ceremonies, that through her helpe Fruites and

trees might floriſh and proſper.

Of the Ieat ſtone.

IN ſome part of *England* and *Scotland*, there is great ſtore of the beſt *Ieat-ſtone*. If any body drinketh the pouder of this ſtone in water, if the ſame body be contaminate with libidinous acts, the ſame body out of hand ſhall be enforced to make urine, and ſhall have no ability to keepe it back. But if a Virgine drinketh of it, there is no power to make urine follow.

Of the Burialls of the Turke, and of divers obſervations and Cuſtomes.

WHen any dyeth amongſt the *Turkes*, they waſh his Carcaſſe and cover

cover it in very faire linnen clothes. Afterward they carry the body out of the Citry into ſome place; for they thinke it an hainous thing to bury one in the Temple. Their monkes go before the Herſe with Candles, the Prieſts follow ſinging untill they come unto his Sepulcher or grave: if it be for a poore man that is dead, they gather mony in every ſtreet for the labour and paines of the religious, and that they offer unto him. The friends of the dead commeth oftentimes to the grave weeping and bewailing, and they ſet the Sacrifice of their meats for the dead upon the monument; as bread, fleſh, cheeſe, egges, milke, and the feaſt is of nine dayes ſpace after the manner of the Ethnicks, and all this is eaten for the

ſoule of the dead, of the poore, or elſe of the Fowles of the ayre, or Ants; for they ſay it is as acceptable unto God, to give and offer almes to bruit beaſtes and Fowles needing it, as unto men, when it is offered for the love of God.

There bee ſome that ſet Birds at liberty to fly, which were reſtrained and ſhut up, giving money according to to the value of the birds. Some caſt bread to fiſh in the water for Gods ſake, ſaying, that they ſhall get of God a noble reward for ſuch bounty and pitty towards thoſe that need it. The *Turkes* have alſo three divers manners of waſhing them, the firſt is a ſprinkling of all the whole body with Water, and that this ſhould not be in vaine nor fruſtrate, they ſhave the haires

from

from every part of their body, saving onely the beards in men, and the haires upon womens heads. And yet they wash them very curiously and kembe them often, therefore in the more famous Cities there be Bathes which they use continually. Where there bee no such, they have some secret place prepared to wash them in houses, that they may bee well clarified with water before they go out of the house. They have another kinde of washing nothing necessary, as when they ease nature of superfluities. For then in some secret place they wash their secret parts, there is none seene standing or upright when hee delivereth nature of superfluous burdens. The third kinde of washing is to purifie the instruments of senses wherein they

they waſh both hands and arms, even to the elbowes, then their mouth, their noſtrills, and all their face. Both men and women doe make a ſcraping of filthy places every moneth twice or thrice, but eſpecially when they frequent the Temples, otherwiſe they ſhould be burnt as violaters & prophaners of a ſacred place. They uſe ſuch ſeverity in warre, that no ſouldier dare take away any thing unjuſtly, for if he doth, he ſhall be puniſhed without mercy: as you ſhall read in this diſcourſe of the 3 ſeverall deaths that the *Romans* and the *Iewes* puniſhed their offenders withal.

They have ordinary keepers and defenders of thoſe things as be in ſouldiers waies, the which are bound to maintaine the Orchards and Gardens, with

their

their fruits, about high waies, ſo that they dare not take an apple or ſuch like, without the licence of the owner. For if they did, they ſhould ſuffer death for it.

Of this writeth one *Bartholomew Giurgevitus*, that was captive thirteene yeares in *Turkie*, after this ſort. When I was in the *Turkes* army in his expedition againſt the *Perſians*, I did ſee a certain Horſeman headed, with his Horſe and Servant alſo, becauſe his Horſe being looſe entred into the fields of another man. None of the Princes or Dukes poſſeſſeth any Prouince or Citty, as right full inheritance, nor they they cannot leave any ſuch thing after their death to their children or ſucceſſors, without the cõſent of the king & ſupream gover-

governour. But if any Duke desireth to have any certaine possessions, it is granted to him upon this condition, there is a certaine note of the price, and of the rents, and revenues of those possessions. The Turke knoweth also how many souldiers may be kept with that yearely revenue, and so many souldiers hee enjoyneth him to keepe, the which ought alwayes to be in a readinesse at every commandement, other the Lord shall lose his head, if he did not answere his duty and office.

How

How the Christians taken of the Turkes in warre be handled, and tormented, and how they are made free.

THe Emperour of the *Turks*, when he maketh is expedition againſt the *Chriſtians*, he hath alwayes wayting upon him a company of Butchers, and ſellers of Boyes to abhominable uſes, who carry with them a great number of long chaines, in hope of bondmen and captives, wherein they linke and binde 50 or 60 eaſily by order. The ſame men do buy alſo of ſuch as have booties or preys, as many as have not periſhed with ſword, the which thing is permitted them upon this condition, if they give unto the Prince the tenth

tenth or tithe of their bondmen, prisoners, and captives. The other it is lawfull for them to keepe to their owne use and merchandize, and there is no better nor more plenteous a Mart amongst them, then of bond-men.

The *Emperour* doth so separate the old men and the youth of both kinds which commeth to him in the name of the tenth or tithes, that he selleth them of ripe age for the plough and husbandry: Young maides and young men he sendeth away to a certaine place, to be instructed in certaine Arts, that he might use them afterward more commodiously: and first they goe about this to make them deny their Christian Faith, and then to have them circumcised, and when they are once entred into

into their *Ceremonies*, according to every mans disposition and wit, he is appointed either to study the Lawes of their Nation, or else to practise feats of *Warre*, if more strength appeareth in the body, than in his wit: they are so instructed in the principles of warlike affaires, that for the weakenesse of their strength, first they use an easie Bow, afterward as their strength encreaseth, and they have more exquisite knowledge, they have a more strong Bow, untill they be meete for *Warre*. There is a Master which calleth severely upon dayly exercise; as often as they swarve from the marke, so oftentimes are they whipped. Others are made meet & cunning to fight with staves. But they in whom there is a greater grace

of

of beautifull forme are so mangled, that no manlineſſe appeareth in their bodies, they have beene so abuſed with great danger of life, and if they do eſcape, they bee meete for nothing elſe but for miniſters of moſt flagitious voluptuouſneſſe: and when their beauty waxeth old, they are deputed into the office of Eunuches, to obſerve and keepe Matrons, or elſe they are addicted to the cuſtody of Horſes or Mules, or, to kitching drudgery. Maydens that are very comely and beautifull, are choſen to bee their concubines, thoſe of the meaner ſort are given to Matrons to waite upon them, where they have ſuch filthy ſervices and functions, that they cannot bee named with honeſty, for they are compelled to follow them with a veſſell

veſſell of water when they goe to diſcharge the belly, and thoſe parts. Other be kept at maidens worke, as ſpinning and baking.

When the *Turkes* have gotten any yong priſoners, they urge them with threatnings, promiſes, and flatterings, that their new bondmen would bee circumciſed, and when any hath admitted that, he is uſed with a little more humanity, but all hope of returning againe into his countrey is utterly taken away, and if he once goeth about it, he is in danger of burning.

Theſe becauſe they are thought more ſtedfaſt, and leſſe given to runne away, they are preferred of their Lords to warlike affaires, their liberty is then due unto them, when they being unprofitable for yeares

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yeares

yeares, bee rather rejected of their Lords, than dismissed, or else where their Lord hath given them liberty in war for the danger of death that he hath escaped by them. Matrimony is permitted unto them, but their children are taken from them at the Lords wil, the which causeth the wiser sort to abstaine from marriages; they use other extreamely, that refuse Circumcision. They have a very hard life, that have not learned any art or craft: for such are in great estimation, as are cunning craftsmen. Wherefore the Noblemen, the Priests, and the learned sort, which passe over their lives in quietnesse and idlenesse, whensoever they chance into their hands, they are thought most miserable of all, for the Merchant seller of them, can-

not

not abide when he ſeeth no profit to come of them, nor any good ſale to be made.

Theſe goe with their feet and head uncovered, and for the moſt part with naked bodies through the ſnow, and upon the ſtones; both Winter and Summer they are enforced to travaile, and there is no end of theſe miſeries, before that either they dye, or elſe they finde a fooliſh Lord in the buying of ill merchandize. No man is ſo happy, of what condition ſoever he be, or of what age, beauty or art he be, that they will lay him, being ſicke in his journey, at any Inne or lodging-houſe: For firſt he is compelled to goe with ſtripes, and if he cannot ſo doe, he is ſet upon ſome yong beaſt, and if he cannot ſit, hee is bound with his body flat, even like

like unto a packe or a burden, if he dyeth, they take away his clothes, and caſt him into the next ditch or valley for Dogges and Ravens. They keepe their captives not onely in chaines, but alſo with gyves upon their hands; as they lead them, the diſtance betweene them is about a yard, leſt they ſhould once ſpurne and hurt another, and this doe they for feare their bondmen hurle ſtones at them. For where as every one that is a common Merchant and ſeller of men, leadeth a great number of bondmen, ſo that ten of them oftentimes have five hundred in chaines, they feare the force of ſuch a great multitude, if their hands ſhould bee at liberty to throw or caſt any thing. In the night-time they make their feet ſure with chaines and irons, and

lay

lay them upon their backs, open to the injury of the ayre: the women are used with more humanity, they that are able, do goe upon their feete, and they that are lesse able, be carryed upon young cattell; and those that are so weake, that they may not suffer the shaking of the horses, or asses, or such like, are carryed in hampers and panniers, like unto Geese and Swans. The night is more heavy unto them, for then either they are shut up in strong holds, or else are compelled to suffer the filthy lust of those that have bought them, and great lamentation is heard both of young men and young women, suffering much violence, so that they spare not them of sixe or seven yeares of age in this misery, such is the crudlnesse of that filthy Nation,

against

againſt nature in the rage of vo
luptuouſneſſe. When the day
commeth, they are brought
forth into the market as ſheepe
and goates to bee ſold, when
they that would buy them
come, the price is made, if the
captive pleaſeth him, all his
apparell is caſt off, that hee
might bee ſeene of his maſter
that ſhall bee: all his parts and
members are viewed, touched,
ſearched, and tryed, if there be
any fault in his joynts or not, if
he pleaſeth not the buyer, he is
rejected againe to the ſeller; and
this is as often done as any doth
cheapen or goe about to buy: if
the buyer liketh the bond-man
hee is carried away to a more
grievous ſervitude, as to be ei
ther plow-man or ſheephear
that he might not remember the
more grievous ſciences. Ha

be taken with his wife and children, noble men will buy him gladly, and make him ruler of his villages, and him charge of his grounds, vineyards, and pastures, but his children must bee bondmen, if they persevere and continue in Christian Faith: they have a determinate time to serve, the which being past, they are made free, and yet their children except they be redeemed, continue in seryitude and bondage at the will and pleasure of the Lord.

With what burdens and exactions the Christian Princes are charged and oppressed being overcome of the Turkes.

WHen the *Turke* hath taken any Christian prince, he taketh all their goods, as well

moveable as unmoveable as a prey and booty; he putteth away nobility cleane, especially of the Kings stock: the Clergie and Clergy he killeth not; he spoileth them of all wealth and dignity, and maketh them very mocking stocks in beggery. The *Turkes* take also out of the Christian Churches all Bells, Organs, and other instruments of Musick: and after they have prophaned the Churches, they consecrate them to *Mahomet*. They leave poore and small Chappels to the Christians, where they may doe their holy service, not openly but in silence: the which if they fall by any earth-quake, or bee ruinous by any suddaine fire, it is not lawfull to repaire them againe, but through great summes of money given.

The

They are forbidden to preach or teach the Gospell; and it is not lawfull for any Christian man, to beare any rule in the Common-wealth, or to beare weapons, or use like vesture with the *Turkes*. If any contumelious words bee spoken of the Christians, or of Christ, he must suffer it, and hold his peace, but if the Christian speaketh any thing unreverently of their religion, he shall bee circumcised against his will; but if any whisper any thing against *Mahomet*, hee shall be burnt: the Christians give the fourth part of all their fruit, and commodity, both of the profit of their Fields and Cattell, and also of the gaines of their Arts, and Crafts: there is another charge also, where they pay for every one in their Family a ducate, and if the parents

be not able to pay, they are compelled to sell their children to servile offices: other bound in chaines, doe beg from doore to doore, to get their Fees to discharge the exaction, and if they cannot by these meanes pay it, they must bee content to suffer perpetuall imprisonment. Those captives that goe about to fly away, if they go into *Europe*, they have the easier flight, seeing that nothing can hinder their passage but certaine waters which may passed over easily: and this they most attempt in Harvest time, because then they may hide them in the corne, and by thereby: In the night-time they take their flight, and in the day time they hide themselves in woods and puddles, or in the corne, and had rather be devoured of wolves, and other beasts

them to be sent againe to their old masters. But they which into *Asia* take their flight, goe first to *Hellespont*, betwixt *Gallipolis* and the two towers which were of old called *Sestos* and *Abydos*, but now they are named *Bogazassar*, the Castles of the Sea-mouth, and with them they carry both an axe and ropes to cut downe wood, and to binde them together, whereof they make boats or little ships to passe over the Sea, carrying nothing but salt with them, and in the night-time they convey themselves into the Shippe in the water. If the Winde and the Ocean bee milde and favourable unto them, they passe over in three or foure Houres, but if the troublesome Sea bee against them, either they perish in the violent water, or else bee cast

gaine to the Coast of Asia.

When they are gotten over the Sea, they seeke unto the mountaines, and beholding the Pole, they take their journey towards the North. In their hunger they refresh themselves with salted herbs.

If many run away together, in the night time they invade shepheards and slay them, and take away all such meate and drinke as they finde: but yet many times they themselves bee slaine of the shepheards, or else taken of them, and so delivered to their old masters, to all kinde of servitude: and the greater number is consumed with dangers, for few escape free and safe, because they perish either by shipwrack, or by devouring of beasts, or by their enemies weapons, or else by Famine,

when

when as it chanceth, that they after their running away make any long abode in the Woods. Many kinds of punishments are prepared, devised, and appointed for Fugitives, and such as run away: For some being hanged by the feet, are most cruelly tormented with whips, and they that commit homicide or murther, have the soles of their feet cut with a sharpe knife in many slices and cuttings, and after they are so cut, the wounds be nibbed and sprinkled with Salt: and some have a great iron collar with a gallows of Iron, which they must beare for a long time both dayes and nights.

The besieging of Samaria.

SAmaria was a goodly City, and abounded in all things whatsoever, in a great length & breadth: It was besieged by King Adad, in the yeare 3050 before Christ: at that time King Ioram fled into Samaria for succour, being over-matched by the Syrian Army, trusting and putting his confidence in the fortification and strength of the Walls thereof. But Ioram in length of time being destitute of convenient foode, and all other necessaries, that an Asses head was sold in SAMARIA for 80 peeces of Silver, and a measure of Pigeons dong at five peeces of silver, which they used instreede of Salt: the Famine increased so much,

Every piece 12 pence.

7 pintes.

much, and the cruelty of the Enemy in detayning those that would have gone out, in policy to make the Famine the greater, and the sieged sooner to mutiny; which fell out too true. And it happend that a certaine woman cryed out to the K i n g, spying him upon the Walls of the Citty, saying, have mercy one mee O my Soveraigne: he encreased with wrath, and supposing that shee had asked him for some relefe or sustinance, beganne to threaten her, and to tell her, that hee had neither graunge nor presse whereby hee might supply her necessity: The woman told the King that shee had no need of meat, but that she came onely to require justice, and to determine a debate betwixt her and another of her neighbours;

the King gave her audience, and bad her speake: hereupon she said, that shee had made a condition with another woman her friend, that sith the famine was so encreased, that they should kill their Children; (for each one had a son) and in this sort should nourish one another every day: and I have strangled mine yesterday, and she hath eaten with me, and now this day denies me hers, and breaketh the accord betwixt us. Whereby may be seen the great extremity that this City was brought unto by War: But after the siege, *Samaria* was taken by *Salmanasar* King of the *Assyrians*, and made entrance into the City, and it was taken by force, in the 7 yeare of his Reigne, and before Christs birth 746.

Of Tantalus.

TAntalus was a King of Phrygia exceeding covetous, whom the Poets feigned to have bid the Gods to a banquet, and he being desirous to make a triall of their deity, when they appeared at his house in mens likenesse, did slay his owne Son Pelops, and set him before them to bee eaten as meate, giving the flesh another name unto them, who understanding this horrible act, did not onely abstaine from eating thereof, but also gathering the parts of the Childe together, brought him to life againe. For this offence Iupiter cast him into Hell, and enjoyned him this punishment: that hee should continue in most cleare water

and

and ſtand up in it even to his neather lip, and that moſt goodly Apple-trees bearing moſt ſweet and redolent fruit, ſhould hang over him, and touch his mouth almoſt, the which things aſſoone as he ſhould goe about to taſte of, they ſhould fly from him, and ſo they did; that betweene the Apples and the water, hee conſumed with famine and thirſt, and was tormented with great penury even in preſent plenty. Whereof the Proverb hath ſprung, to call *Tantalus* puniſhment, when they which have goods enough cannot uſe them.

Of Artemisia the wife of Mausolus.

IN the City called *Halicarnassus*, *Artemisia* the Queen erected a sumptuous Tombe in the honour of her husband *Mausolus*, which was done with such a pompe and magnificency, that it was numbred as one of the seaven Wonders of the world.

This woman marvellously lamenting the death of her Husband, and enflamed with incredible desire and affection towards him, tooke his bones and ashes and mingled them together, and beate them to pouder with sweet spices, and put it in water, and drunke it off, and many other strange signes of incredible love are said to have

bin

beene in her: After this, for the perpetuall remembrance of her husband, she caused to be made a sepulcher of marvellous workmanship in stone, which hath passe famous, and much spoken of all men till our daies, and this was in height 25 Cubits, and compassed with goodly pillars. This vaine comfort could not take away out of the Queenes breast, the conceived griefe and sorrow of her Husband: but that shortly after she herselfe yeelded her Soule and life, as unmeete to tarrie after hee had ended his dayes.

Sardanapalus, was King of the *Assyrians*, whose Epitaph had these words in the Assyrian Tongue: SARDANAPALUS, *the sonne of* ANACYNDARASSIS, *erected in one day* Anchiala *and* Tarsus, *a great Citie, eate, drinke and play.* These words as *Tully* saith, might have beene written upon the Sepulchre of an Oxe, and not of a King. He was a most effeminate man, given to all kinde of luxury, and was not ashamed to spin amongst common harlots, and in womens vesture and attire, to excell all others in lasciviousnesse. Wherefore the *Assyrians* disdaining to obey, and subject themselves to such a feminine Prince, rebelled,

belled, and made warre against him, who being overcome, went into his Palace, and then making a great fire, cast himselfe and all his riches into the fire, and so ended his life.

The people called Amazones.

Penthisilea, the Queen of the *Amazons*, which were women abhorring men, and practising all warlike affaires, did noble deeds of manly prowesse at the destruction of *Troy*. Some say, that they had their beginning of the *Scythians* after this sort. Certaine *Scythians* being driven from their Country with their wives, and remaining in the coasts of *Cappadocia*, using to rob and spoile the borderers, were destroyed at the length by conspiracy and deceit,

ceit. The Wives that followed their Husbands, and seeing that they were left alone, tooke weapons and defended their borders, and also moved war against their neighbours, they had no minde at all to marry with their neighbours, calling it a servitude and not Matrimony: a singular example to all ages, they encreased their Common-wealth without husbands, and that one might not seeme more happy then another, they slue such husbands as remained at home.

At the length when they had gotten peace by force of armes, they used the society of men in the Countries by them, least their whole Nation should perish for lacke of procreation, and if any men-children were borne, they destroyed them, and

and their young women and maides did not use spinning and carding, but hunting and handling their weapons, so that every Female Childs breast was seared and burnt away, lest they might hurt hindred thereby in shooting, whereof they tooke that name and were called *Amazons*. They conquered a great of *Europe*, and did occupy many Cities in *Asia*: they had two Queens, *Marthesia* and *Lampeda*, which dividing their Army into two parts, kept their battailes with great wealth and strength, defending their borders stoutly. They did build *Ephesus* and *Smyrna* in *Asia* the lesse, and did inhabite the chiefe City in *Cappadocia*. Some say that in some places amongst them, they had Husbands, and that the

women did beare all the rule and did all common businesse and that the men did keepe charge at home like women, obeying the women in all things.

Of Hares in Cyprus.

IN the Ile of *Cyprus* Hares are commonly seene to swimme in flockes over the Sea in a straight order, laying their heads upon the buttockes of those that go before; and thus they goe by course. They see no land, but yet they swimme in the favour of it; the males have hornes, and of all kinde of beasts every yeare at an accustomed time in the Spring they lose them: therefore that day that they lose them, they go into desert places and hide themselves, as things that have lost their

their weapons in eight moneths
the females bring forth yong
they exercise their yong with
running, and teach them to
thinke upon flying away. They
lead them to hard and unacces-
ble places, and shew them how
to scip and leape: but yet it is a
simple beast, and astonied at the
marvelling at every thing;
that when a Horse or a
commeth neere, they do not
marke the man that is hunting
hand, or else if they perceive
a man, they wonder at his bow
and arrowes. They beare figures
of their age in their homes, and
for every yeare they have the
encrease of a branch in their
homes, untill they be five years
of age, and after that time the
like doth spring up againe. And
after this their age cannot be
discerned, but old age is known

by

by their teeth. The hornes doe not fall away from such as are gelded, nor doe not spring again if they be gone.

The Harts have a naturall conflict with the Serpent; they search their caverns, and with the breath of their nostrils draw them out against their wills. And therefore the savour of Harts horne burnt, is good to drive away Serpents; and against their stings a singular remedy is made of the ruine of the Hinde slaine in the Belly. The Harts live a long time, as an hundred yeares and more: the end of the Harts tale hath poison in it, and therefore it is thrown away; powder scraped off the Harts horne and drunke, killeth the wormes in the stomack; it is good also against the Jaunders.

Harts horne against poison.

of

Of the Date-tree.

There is no Country that bringeth forth more and fairer Date-trees, then the Holy-land: there be Date-trees in Syria, but they are barren: there be fruitfull trees, but an unpleasant Date. In Egypt there is a sweet kinde of Date, but it lasteth not. In the East part of the World they make Wines of them, and some eate them as bread, and some give them as meate to their cattell. Here of be the dry Dates most plentifull in juyce and sweet, and of them Wines are made very hurtfull for the head: and as there is plenty of them in the East, so are they a great deale better in Iury, and especially in

Iericho.

ries. It groweth in a light and sandy ground, it is bushy altogether in the top, and hath not the Fruit as other trees amongst the leaves, but amongst his branches. The diligent searchers of Nature say, that there is both Male and Female, the Male hath flowers, the Female springeth without flowers, much like unto a thorne.

Of the dead Sea.

THe dead Sea which is nigh unto the water of *Iordan*, is so called, because nothing can live in it, the Lake of it selfe is smoky, and the ayre causeth rustinesse to Brasse and Silver, and all bright things.

This Lake receiveth not the body of any living thing. Bulls and Cammels swim in it, and men

men that have no knowledge
Swimming, if they goe into
unto the Navell, they are
up. There is no ship can
into it. If you put any liv
thing into it, it leapeth ou
candell burning will swimm
have the light being out
will be drowned. The wate
this Lake is alwaies stand
still, and is not stirred with
winde, it is marvellous dan
rous, and hard comming to it
strangers, both for wilde bea
and Serpents, and also for a
barous Nation that kee
there about, and troubleth t
places thereby with often
beries.

Of Glasse.

IN Sylos there is a water that hath such a secret alteration into Glasse: This Sand whatsoever metall it taketh, it changeth into Glasse, and that which is made Glasse, if it be cast into the Sand, returnes againe to Sand. And this is a strange thing and therefore it is good [illegible] them alive. She is a great de[illegible]

Of the Shell-fish Purple.

THe Purple-fish drive their colour by reason of the propinquity of the Sunne. Wherefore in the [illegible] they have as it were a violet colour [illegible] This Purple is a fish

fish of the kinde of a shell-fish, whereof a juyce is gathered most necessary for the dying of Garments. This fish hath this juyce to colour and dye Garments in the middest of her mouth and jawes: it is gotten and gathered in the spring time, for at other times shee is barren, & lacketh this juyce: shee loseth that life with the losse of this juyce, for she liveth no longer then she hath any of this juyce, and therefore it is good to take them alive. She is a great devourer of little shell-fish, out of the which the liquour is taken wherewith fitlie inclosed. Shee hath a long tongue, as were the length of a finger, which shee is alwaies moving by her tongue shee getteth her pray that shee feedeth on. In they discerne the People

counterfeit, by powring oyle upon silke, for if it leaveth any spots it is counterfeit, but if the silke garment hath no faulte after the oyle, is is good and allowable Purple.

The City of Babylon.

SEmyramit a Noble woman, and of great prowesse, erected and built the pompous City of Babylon, the walls whereof were made of brick, sand, pitch, and plaister, of a marvellous length and greatnesse. The Walls were in compasse three hundred and threescore furlongs, with many and great towers beautified. The breadth of the Wall was such, that sixe Cars might goe together thereon. The height was thirty and two foote, the tur-

towers in number were two hundreth and fifty: The breadth and length thereof was equall with the Walls. Shee made a bridge also of five furlongs in length, with pillars in the depth by marvellous art of stone, iron, and lead, joyned together.

When *Ninus* her husband was dead, shee tooke the administration of the Kingdome, and reigned 42 yeares. For although shee had a Sonne called also *Ninus*; yet shee considering his yong yeares unmeet for to rule, feigned her selfe to bee King *Ninus* sonne, the which was easily credited, for the great likenesse of nature that was in them. This woman was of so noble courage, that shee had a singular emulation to excell her husband in glory: of whom it needeth

deth not now to speak any more, becauſe divers authors, have ſo largely renowned and ſet forth her noble Acts.

Of the Phœnix.

THe *Phœnix* is a noble bird, and is but one in the World which is not much ſeene. *Cornelius* ſaith, that the *Phœnix* did flye into *Egypt*, when as *Plautius* and *Paupinius* were Conſuls.

It is ſaid that ſhe is as big as an *Eagle*, having a glittring brightneſſe like as Gold about her neck, in other parts Purple, and Azured taile with Roſe colours: her head with a plume and top of Feathers: *Manilius* ſaith, that no man hath ſeene her feeding. Shee liveth ſixe hundred and threeſcore yeares:

when she waxeth old, she maketh her nest of *Cassia*, and branches of a Frankincence-tree, to fill it with odours, and so dyeth upon it: then of her bones and marrow, thereof there springeth first a little worme, which afterward is a young *Phenix*. This Bird, as *Pliny* saith, is commonly in *Arabia*, where are found goodly Pearls, and of great estimation. *Cleopatra* gave for one Pearle that was brought out of this Countrey, two hundred and fifty thousand crowns. The goodnesse of Pearles is judged by the whitenesse, greatnesse, roundnesse, plainenesse, orient brightnesse, and waight.

Cleopatra.

Pearle.

The Description of the forme of the Ramme that Titus brought before the Walles of Jerusalem.

A Ramme is a huge beame like the maine Mast of a Ship, whose end is armed with a strong masse Iron, made in the forme of a Rammes head, whereupon it taketh its name, because it buteth with his head: It hangeth on another beame with ropes, like the beame of a paire of ballances: the beame it hangeth on, lying a trosse, is held up with two props, which being drawne back by force of many men, and then joyntly with all their forces shooved forwards, it striketh the wall with the head of iron: and there is no Wall or Tower so strong, but

but though it abide the first stroke of the Engine, yet cannot it abide or hold out long.

The Generall of the *Romans* thought good to use this Engine to take the City by force, and when they saw that part of the *Iewes* durst come upon the wall, they then applyed the Ramme unto the wall which soone shooke it. The Wall beyond thought, that the Romans had sent, as though the City had been already taken, they to prevent this forsooke their Ramme let downe sacks filled with chaffe, to hinder the powerfull bearing of the Ramme, but this was then of little force and strength the running, this is passe the fleece, yet this policy and invention did helpe for a while and did preserve the Wall whole

and sound. For where this policy was not used to prevent the force of the Engine, it did overthrow and batter downe the Walls suddenly and furiously: yet though it was of that force and strength in those times, it is now quite out of use, and almost of knowledge, but onely for the name.

Of Mahomet the false Prophet of the Saracens, of his original and perversity.

Mahomet was the Prince of all impiety and superstition. Wherefore it is not to bee marvelled, if hee hath set the seeds of all evill, and such as will not be rooted out. Some say, that hee was a *Cyrenaie* in Nation, some that hee was

an *Arabian*, others that he was a *Persian*. He was borne in the yeare of our Lord 597. A man of an obscure family, and of no great wealth, nor strength, nor manhood: some say that his father was a worshipper of devils, and that *Iswabia* his mother was not ignorant of the Lawes of the *Hebrewes*. Wherefore the Childe being distract and made doubtfull, because whilst that his Father teached him one kinde of religion, his Mother suggested another, so that he followed none of them throughly. And thus being trained up in two severall manners, hee received and kept none of them at his full age: but he being brought up amongst the good Christians, being of a subtile and crafty wit, invented and devised both Lawes a most pernicious

and detestable sect for mankinde. After the death of his parents he was taken of the Sarracens which were accounted notable amongst the Arabians in theft and robberies, and was sold to a Merchant of the Ismael kinde. Hee being a crafty fellow, rapacious, dishonest, subject to all vice, a notable dissembler, and deceiver, was at the length made the ruler of their Merchandize and Wares. He did drive Camells throughout Egypt, Syria, Palestine, and other strange places, with the often travaile in which places, hee using the company aswell of the Jewes as of the Christians, many times studied, and went about not to learn, but to deprave the old and new Testament, being taught divers sects of his Parents:

to

to this he added the games that came by theft, and dayly imagined how to deceive his Master. Wherefore being suspected of his Master, and hated of others, of an obscure Servant and slave, hee became a notorious theefe and robber. And being made more famous with his continuall theft and beries, hee got dayly a great number of companions of authority doings. Theeterring were also a great helpe unto him, his strange and horrible countenance, his terrible voice, and his desperate ruffenly boldnesse, greatly to bee feared. Thus comming by little and little in admiration of a barbarous Nation, hee got unto him no small authority, so that that his Master being dead without Children, hee married

and

and tooke to wife his Mistresse, being a widdow of the *Ismael* stock, and fifty yeares of age, having great wealth and riches, who also brought him up. This pestilent man being puft up with his Wives riches, applyed his minde to all kinde of detestable acts, through his corrupt and depraved wit, being of himselfe otherwise prompt and given to all kinde of presumptuous boldnes, his temerity and malapertnesse was also encreased by the unconstancy and unfaithfulnesse of one *Sergius* a pestilent Monke, so that in a short space hee came to such estimation amongst the *Arabians*, that he was called and beleeved to be the great messenger of God and the great *Prophet*, and this in every mans mouth. This *Sergius* being a Nestorian Archi-

here-tick

heretick banished from Constantinople, fled into Arabia, and associating himself unto Mahomets familiarity, an ill master and governour with a most filthy and abhominable scholler was soone united together: He was a prater, and full of words, bold, rash, impudent, subtil, crafty, and in all things agreeing with Mahomet, who now was waxed mighty, and could helpe at a pinch, and whose name began to be famous, and so at the length the runnagate found a filthy privy and dunghon of all wickednesse. Whom his unhappy master taught Nestorians madnesse, and perswaded him to expulse and remove the Christians and their Priests from Damascus, Syria, and Arabia, and so to corrupt the Iudaicall law, and to deprave the Chri-

Christian Faith: It cannot well be rehearsed, by how many crafty and subtill meanes this most unfaithfull Apostata, and sinnagate hath deceived and seduced the people.

Now *Mahomet* being taught all kinde of ungraciousnesse of his detestable master, through intemperate living and continuall drunkennesse, fell at the length into the Falling-sickenesse, the which his wife could not well suffer for the often comming thereof. Wherefore the old dissembling knave, to deliver himselfe from that infamy, doth hide and cloake his disease: saying it to be the marvellous brightnesse of *Gabriel*, the Angell and Messenger of God, of whom hee being put in that trance, did receive and learne most secret and strange things,

Mahomet had the falling-evill.

things, and that he was not able to abide the presence of him with a manifest lye he affirmed it. O my deare and well beloved wife he saith, marvaile not that this commeth to me, when I conceive the spirit of GOD himself, who suggesteth to me these things to come, and to make me privy of many matters, he commeth often to me. The fame hereof was spread abroad immediately, and he was openly called the Prophet of God, the which opinion he encreased with a new art and craft by the instruction of his Master *Sergius*. For hee accustomed and taught a Dove to be fed, and fetch meate at his eares, the which Dove his most subtill and crafty master called the Holy Ghost. Hee preached openly, and made his bragges

A Dove.

like

ken a most lying villaine, that
his Dove did shew unto him the
most secret counsell of God;
soften as the simple fowle did
y unto his eares for nourish-
ment. His Wife being now
ead, left him her heire, and
ll that shee had, so that he en-
reased in wealth and authority
avly, and beganne to make
new Law by the helpe of
is master Sergius, and set
ing Iews that were his compa-
ions, borrowing some things
f the Hebrews, and some things
f the Christians discipline. He
id write in a certaine volumne
ll the Lawes of his new sect,
ng which bookes name is Al-
ran, that booke not many
eares agoe hath come into
Print. And that hee might the
more craftily deceive his peo-
ple and Nation given wholly to

the

the belly and to sleepe, brought up and fed a certain Bull, which was used onely to take food from the hands of *Mahomet*; he bound a book betwixt his hornes, and the simple people looking about with an high voyce hee called the Bull out of a secret place, and when hee with his babling tongue had utred many things concerning his lawes, suddenly the Bull started forth, and overthrowing many in his coming, he layeth down the Book in the hands of *Mahomet*, as if it had beene a gift sent from Heaven. The which hee receiving with much honour, did immediatly interprete many things out of it to the people, with his forged and fained device, hee named himself a Prince, and *Seruus* a

A Bull.

het. For the Dove brought
paper about her necke written
with Golden letters, in this
manner: *Whosoever shall put*
the yoake on the Bulls necke,
let him be King. *Sergius* brought
the yoke and gave it to Ma-
homet, who did easily put it
on the Bull, and by and by
hee was called King of the
simple people, thinking those
things to be done by Gods pro-
vidence, and that hee tooke
the booke no otherwise. In this
booke they are commanded to
be circumcised, not for any
Religion, but for meere Su-
perstition: or else as some say,
that no filth should remaine
under the skinne of the yard
when they did wash and bath
them. There was also comman-
ded abstinence of wine and flesh, Wine.
that hee might the more easily
cloake

cloake his diſeaſe, who felt him
ſelfe oppreſſed with Wine o
late, for Wine taken mor
ceſſively and intemperately
ſtopping the paſſages of t
braine, that no reſpiration mig
he had, doth breed and nour
the falling ſickneſſe, and Swi
flesh maketh groſſe humour
wherewith obſtruction of t
braine commeth quickly, t
many other diſeaſes ſpring
thereof. The booke of *Alm*
commandeth alſo the faſting
one moneth, wherein a m
may eat all the night long,
that dayly abſtinence is reco
penſed with night ſurfeit
Mahomet appointed alſo,
cauſe he would haue his law
agree from Chriſtians and H
brewes, that the Friday ſhou
be conſecrated as Holy
day, becauſe Hee was

King

ing upon that day, and alſo
ould not agree with any other
ect. For the ſame cauſe doe
he *Turkes* alſo turne them into
he South at their prayers, a-
ainſt the manners of other
Nations. He hath alſo granted
o every man foure wives of his
wne kinred: but concubines &
ond women bought, it is law-
ull for every man to have as
nany as he can keepe; ſo that
ney may forſake them, and
nake a devorce as often as they
ſt: and this was done, to draw
he common ſort and rude mul-
itude unto him more eaſily. He
aught alſo that the pleaſures of
he body did not hinder the hap-
y life to come, and he promi-
ed to the obſervers of his law, a
Paradiſe, and garden of all plea-
ures, wherein they ſhould
ſe their moſt deſired joyes,

and

and all kinde of pleasures
Maidens most beautifull
ned, and the embracings
Angels, and all other kinde
pleasures that any man
desire, with the which
craftinesse; hee led the
flexible of their owne
whither he would, because
promised all kinde of libidi
pleasures.

He reprehended the *Iews*
that they denied *Christ* to
borne of the Virgin, seeing
the Prophet through divine
spiration did propheſie
same. He reproved the
stians of foolishnesse, because
they did believe
borne of the Virgin,
have suffered all communely
punishment of the *Iews* patient
ly; for as much as that body
conceived by Gods inspiration

was made unpossible; and also
seeing that *Christ* did ascend in-
to the Heavens, and *Iudas* was
crucified in his place: by such
The *Turke* admitteth three
Prophets; *Mahomet* their Law-
giver; *Moses* the Prophet of the
Hebrews, and *Christ* whom they
deny to bee God. *Mahomet*
made a glosse of his owne, that any
man should dispute against his
mysteries, that he should suffer
death for it: in the which Law
he hath manifestly taught, that
there is no sin or vice or good thing
in *Christians*, the which he go-
eth about to defend by the
sword onely. Thus with sorce-
rie hee made his booke full of
wickednesse, and corrupted
the true Scriptures with coun-
terfeit interpretations, and that
he might be accounted the Pro-
phet and conservatour of both
Testa-

The manner of the Assyrians.

THe *Assyrians* feed upon Dates, whereof they make both Wine and Honey. They keep their haire long, and bin de up with haire laces and fillets. They anoynt themselves with fine ointments before they goe abroad.

Of their Lawes that they used, this one is memorable, that their Maydens and Virgines being ripe for Men, were brought into some open place, and there were set to bee sold yearely for them that would marry any Wives; and first of all the most beautifull were set to sale: they which had not so comely beauty, that no man would buy them, nor scantly take them

freely, were bestowed in Matrimony with that sum of money which was gathered of selling the faire maids.

They had no use of Physitians, but there was a Law among them, that if any did fall sick, he should ask counsaile of those that had beene visited and troubled with the same sickneſſe. Some say, that their sick folkes were carried abroad, and that by the Law, they which had beene sick at any time, should visit such as were now sicke, and teach them by what meanes and remedie especially they were delivered from their sickneſſe. They had for their Priests, men of great knowledge in Astronomy, who could faithfully interpret dreames, and monstrous things, and these were not taught

learned

learned abroad, but the children tooke their discipline and learning, as inheritance from their parents. With long and ancient observation of the Stars, they did prognosticate to mortall men many things to come, they did attribute great strength to the Planets, but others especially to *Saturne*. They therefore told many things to Princes, as to *Alexander* his victory, which he had against *Darius*, and to divers other in like manner.

The manner of the Persians.

THe *Persians* would not wash them in any river, nor never make Urine in the water, nor cast any Carcasse therein, nor so much as spit in it,

for they did most religiously reverent the Water. Their Kings they alwaies created of one Family, and hee that did not obey the King lost his head, and his armes, and was cast away unburied: they had many Wives for the increase of their stocke, and many Concubines also, they gave great rewards to them that had gotten many Children in one yeare: the Children after the were borne, came not into their Fathers sight for five years space, but were kept among Women: for this cause, if any dyed in the bringing up, that the Father should take no griefe of the losse: their Marriages were solemnized about the tenth day of *March*. From five years of age, untill they were twenty foure, they learned to ride, to cast the Dart, to Shoote, and

esp

especially to speake well. They did practise to passe over brookes and waters, to suffer heate and cold. They continue in harnesse and in moyst garments, they feed upon acorns and fieldpeares, after their exercise they had very hard bread, and water for their drinke. Their beds and cups were adorned amongst the common sort with Gold and Silver. They never consulted of any great matters, but in the middest of their banquets, thinking that to be a more sure consultation, then that which was had of sober men. Familiers and such as were of acquaintance, when they meete, they kissed together: they which were of a baser calling did worshippe him that they met withall. They buried dead bodies in the ground, enclosing them in waxe.

A drunke parliament.

They thought it an haynous offence to laugh or spit before the Prince: Some say, that they carryed their dead bodies out of the Cittie, and there laid them in the fields to bee devoured of dogs, and Fowles of the ayre. They would not have the bones of dead bodies to bee buried or reserved: and when any dead body was not immediately consumed of Dogs or wilde beasts, they thought it an ill signe, and that he was a man of an unclean minde, and therefore not to bee worthy to be in Hell; and his next Friends did marvellously lament him, as one that had no hope of happinesse after this life; but if he were quickly devoured of beasts, they thought him happy.

The Emperour of the Persians is at this day called Sophy, who

who with his noble acts getteth great empire and glory.

Of the Panther and Tyger.

THe Panther is a beast like unto a Lybard, he hath variety of colours, and is very fierce and wilde, so that some call him a Dog-wolfe, and yet he is gentle enough if hee be filled. Hee sleepeth three dayes, and after the third day he washeth himselfe, and cryeth out, and with a sweete sent that commeth from him, hee gathereth all wilde beasts together, which are led and moved with his savour: and hee is friendly to all wilde beasts saving the Dragon and the Serpent. The shee Panther is said to be a beast differing from the male, because she is cruell, and

full of spots. Some say that all beasts are marvellously delighted with the sent of them, but by their horrible lookes, they are made affraide, and therefore hiding their heads, they take and catch other beasts allured with the pleasantnesse of them, as Goats and such like, which being taken with a fond desire of their pleasantnesse, commeth neerer and neerer, but the *Libard* leaping out of her Den, flyeth upon them.

In *Caria* and *Lybia* the *Panthers* be of a good length, and somewhat timerous, and not so full of agility in leaping, but they have so hard a skinne, that you can hardly pierce it, the Female is more common to be found. The *Tygre* is a beast of a wonderfull swiftnesse, it

bringeth

bringeth forth many yong, the which many doe steale away upon Horseback very swift: But when the Female seeth her yong gone, (for the Males take no care of the yong) shee runneth headlong searching by smelling: the taker of her yong hearing her comming neare with raging, casteth downe one of the yong, the which she taketh away with her mouth, after that shee returneth againe with marvellous celerity, so that shee getteth another, and the third time, and untill that hee hath gotten into a ship, and then shee seeing her fiercenesse frustrate, rageth on the banks. Saint *Austine* saith, there was a *Tygre* made tame at *Rome* in a Denne. *Strabo* saith, *Magesthenes* writeth, that in *India* amongst the people called *Prasij*, the *Tigre* is

of double bignesse to the Lyon, and of such strength, that one being led with foure men, if he should catch a Mule with his hinder claw, he were able to draw the Mule unto him. Some say when shee hath lost her yong, shee is deceived, and mocked in the way with a glasse, set there by the stealer of her yong: for shee following with her smelling and swift running, and finding the glasse thinking her selfe to have found her yong, tarrieth so long in vewing the glasse, that he which tooke her yong, hath time enough to escape.

The conditions and nature of the Parthians.

THe *Parthians* have their armies commonly of the greater number of Servants and Bond-men, as every man is more wealthy, so doth hee find a greater number of horsemen to the King for his Warre. They have many Wives for the avoyding of lechery, and they punnish no fault more grievously then adultery: Wherefore the Women may not come to the feasts of men, nor in their sight. They eate no other flesh then such as they get by hunting, they be alwaies on horseback, they ride to their banquets, and to Warre, they doe merchandize, they common together, they doe all common

and

and private affaires sitting on Horse-backe, their dead bodies are open preys for Fowles or Dogs, they have a speciall care of worshipping the Gods, they have fearefull wits, seditious, prattling, and deceitfull.

Florus writeth, that the third battaile that the *Romans* made against the *Parthians*, they sent a notable strong Army, whereof *Marcus Crassus* Consull was Lieutenant, a man of wonderfull avarice, and unsaturable cupidity of Gold, who warring unfortunately against the *Parthians*, losing eleven Legions, as he was flying was taken and slaine, his head and right hand was cut off, and brought to the King of the *Parthians*, where in contempt and mockery Gold was melted into his mouth, because he be-

being

ing so desirous of booties and preys; refused peace being intreated. Some say, the *Parthians* when they powred in the melted Gold into his mouth, said: Now drinke Gold, thou that hast alwayes thirsted for Gold, and as yet couldest never be filled with Gold. The which saying is also rehearsed of *Tomyris* the Queene of the *Massagets* in *Scythia*, who warring with *Cyrus*, the mighty King of the *Persians*, deprived him of life in the revenging of her sonnes death, whom he deceitfully killed being sent afore-hand. Wherefore she being in a wonderfull rage after the victory had against *Cyrus*, caused his head to be cut off, and put in a vessell full of blood, saying these words, thou hast sucked the blood of my Sonne and, *Tomyris.* *Cyrus.*

and also thirsted after mine ex-
ample, but I will fill thee with
blood, drinke now, and fill thy
selfe therewith.

Of the people of Garmania, and those which are called Icthiopagi.

IN *Garmania* no man may have a wife, before he have brought the head of his enemy cut off to the King. The King cutteth the tongue thereof into small parts, and mingleth it with bread, and afterward giveth it to be eaten to him that brought it, and to his familiars, and hee is accounted a notable fellow that bringeth many heads.

The *Icthiophagi* be so called, because they eate fish most commonly, and so doe their cattle,

and

nd they drinke rainy and well-
water. They feede their fish
with beasts flesh: They make
their Houses of Whales bones
and Oyster shels; of their fish
being dryed they make bread,
putting a little Wheate unto it,
for they have small store of
Wheate.

It is read of this Nation, that
many of them going naked all
their lives, have their Wives
and Children in common like
unto beasts, that have no
difference of honesty and dishe-
nesty.

Of the property of sundry Nations.

THe *Tauroscites* bee contentious people inhabiting the woods, doing sacrifice to the divell. Such enemies as they take, they cut off their heads and set them upon an high pole in the tops of their houses. There be also in this part of *Asia* certaine people, that have their women in common, and some so rude and beastly, that they eate mans flesh, obeying no Lawes. There be others called *Agrippæi*, which are bald from their nativity, as well men as women. And another kinde of people also called *Issedones*, with whom the use is, when any mans father dyeth, all his kinsfolkes bring cattell, and kill them,

hem, and cut and mingle the
eſh of them with the fleſh of
he father of him that receiveth
hem to this banquet, and ſo
hey make a Feaſt with theſe
undry kinds of fleſh together:
hey ſcoure and make cleane
he head of him that is dead,
nd uſe it as an Image, offering
acrifice and ceremonies unto it
earely: this doth the ſonne to
he Father, and the Father to
he Sonne.

Of the ſeverall wayes that the Romans put any offender to death.

SEverall Nations have had ſe-
verall kinds of death for ma-
lefactors, the manner of the
death uſually being proporti-
onable to the nature of the
offence. The *Romans* chiefly in
their

their Judicatures for capitall offences punnished these three wayes: By strangling, beheading, or stoning: Amongst some Authors, and those not of meane esteeme, it is said, that *Pisolus* the Souldier, that set the Temple in *Hierusalem* on fire, being called to a councell of Warre, was by *Titus* and other officers adjudged for the same fact, to have that hand cut off, that threw the firebrand into the Temple: and presently to shew how highly *Titus* was displeased at the hainousnesse of the fact, hee made him examplary to all the company for his disobedience, by strangling him to death upon a scaffold, erected for the same purpose, in the view of the whole Army, and stayed himselfe in person, to behold the full execution of the party.

The

The second sort of death was, that they used to strike off the heads of such offenders as mutined, or committed any Rapes upon Virgines or Women, in the taking of a Towne, contrary to expresse charge of Martiall Discipline, especially of the *Romans*; they beeing the strictest in this kinde of any Nation whatsoever. It is said that CAIVS POSTHVMIVS VARRENVS a Cohort of a great esteeme for his Valour, upon several occasions under the conduct of POMPEY the great, in the taking of a Fort, upon conditions deflowred a maid, and afterwards ravished the Mother, (so furious is lust if not kept under) was presently by the Generall called to account, and checked with this speech, that the *Romans* ought to punnish vice

vice in others, not comm
themselves, for which purpo
he was there with his Army; b
cause therefore (said hee) th
hast had no care either of th
honour of the Virgin, nor h
Mother, nor thy selfe, nor y
of thy Countrey, I will ha
as little care of thy life, and
committed him, notwithsta
ding his office and experien
valour, into the hands of the e
ecutioner, to have his Head c
off in the same place where h
acted his villany, which wa
speedily done to the satisfac
on of some, and the example
of all.

The third kinde of death wa
that of stoning, as some suppos
borrowed from the *Iews*, and
this they inflicted principally
upon such as were robbers o
Temples, or mockers either o

their

eir Priests, or their Gods.
Thus *Lucius Publius*, one that
efore this Fact, had deserved
ell of the Common-wealth,
eing the Priests of *Mars* sa-
ificing in their Temple, laugh-
d at their seeming foolish Ce-
monies as needlesse, was at-
ched, and presently commit-
ed to dye at a stake, by being
astned to it, and having stones
ast at him in the open streets,
ith these words spoken by the
rincipall executioner, So let
ll enders of the Gods deser-
edly perish.
They did exercise, and in-
eed invent a fourth kinde of
eath, and that was the fastning
f the party to a Crosse made
f wood, and thus the Savi-
ur of the World, was the
irst that endured this punish-
ment and shame under *Tiberius*,
then

then Emperour of Rome
Pontius Pilate being his
Roy for Iury, he was made
carry his owne Crosse, upo
which he was to suffer; till he
ing wearied with the weight
it, they compelled one Sim
to carry to the place of Exec
on, upon which his hands
feete being nailed to it, he gav
up the Ghost hand, upon
suffering a souldier named Lo
ginus, standing by, thrust a spe
into his side, from which issue
water and blood: who upon
act was strucke blind immed
ately: yet repenting of his
had his eyes touch'd with
blood upon the speare, and
ceived thereby his sight again
and so proved a famous member
of Gods Church, and was made
Bishop of Cappadocia: This
have I expressed to you
brief

rieſe the manner how the Romans punniſhed any with death.

Of the Tartarians.

THe *Tartarians* are moſt deformed of all men, their bodies are but ſmall, their eyes be groſſe and bolſtring out, their faces be broad & without haire, ſaving that in their over lip and the chinne they have thin and noiſie haire, they be commonly ſmall in the middle, they ſhave their heads from one eare to another, by the top of the crown to the hinder part keeping long haire like unto a woman, whereof they make two folds and windings, and binde them both behinde the eares: and ſo be all other ſhaven that tarry amongſt them. They be good Horſemen, and ill Foot-men, and therefore

fore none goeth afoot, but ride either on Horseback, or upon some Oxe. They have a glory to hang good sounding Bells about their Horses necke. When they drinke, they powre it in untill they be drunken, the which is a great praise among them. They have no bread, nor use any baking, nor table-clothes, nor towells, they use no handkirchifs, nor never wash their hands, body, nor apparell. They eate no pot-herbes nor pulse, but onely the flesh of all kinde of living things, Cats, Dogs, Horse, and all kinde of great Mice. They roste the bodies of such as they take in Warre, to shew their cruelty, and desire of revenging: where many meete together in the eating of them, they teare them with their teeth like

Drunkennes taken for a glory.

like Wolves, and drinke the blood thereof, which they reserved afore in cups, otherwise they drinke Cowes milke. One of them eateth the lice from anothers head, saying, thus will we doe to our Enemies. It is an hainous thing with them to suffer any drinke to bee lost, or any meate, and therefore they cast no bones to Dogges, before that the marrow be taken away, and many other things are reported of them, which *Munster* setteth forth more at large. In Warre they have swords of a yard in length, their Horsemen are very skilfull in shooting, their Princes never enter into War, but standing a far off, they cry unto their owne company, and exhort them, if they see any thing needfull: they carry their wives and

their children, because their Wives be attyred like men, and also images of Men, on Horse back to their Warres, that they might seeme a great number, and more terrible to their Enemies. They thinke no shame nor ignominy in flying if it be necessary and expedient so to doe. If they get the victory they spare none, neither Women nor Children, nor old folkes; they slay al saving craftsmen and artificers, whom they reserve to their uses. They are very incontinent, and therefore they take as many Wives as they will, and may sustaine, and they except none, but the mother, the daughter, and sister, yet they bee much given to the Sodomiticall sinne.

They doe not make account of any Woman as of their Wife

nor yet thinke her worthy of dower, before that shee hath brought forth a Childe, and therefore they may refuse her which is barren, and take another: they which are taken in adultery, both Men and women are put to death by the Law. Every Wife hath her mansion, her owne Family, and liveth very chastely.

This Nation observeth many superstitions: No man maketh urine in his Mansion, but if hee doth, he is slain without pitty: if necessity compelleth him, then his tent and all things therein are purged with fire after a curious sort. When they chuse and elect their Prince, they meete together in a faire field, and then they set him in a Golden throne and Chayre, to whom the Kingdom is due, either by succession,

or by election, and falling down before him, they cry all after this sort, with one consent and a loud voyce: We beseech, we will and command, that thou beare rule over us. He answereth, If you will have this done of me, it is necessary that you be ready to doe all that I shall command: when I call, to come, and whithersoever I send, to goe, and to commit, and put the whole rule into our hands. When they have answered, we bee ready: Hee saith again, Therefore my word shall be my sword, and all the people clap their hands with great rejoycing. Then the Noblemen take him from the regall seate, and make him to sit softly upon a cushin, or a cloth layd upon the ground, saying thus: Looke up, and acknowledg

ledge God, and looke downe-ward to the cushin wheron thou sittest, if thou doest well gouerne and rule, thou shalt haue all things according to thy desire: but if thou doest ill rule us, thou shalt bee brought so low and so bare, that this small cushin whereon thou sittest, shall not be left thee, at the which saying they adjoyne unto him his deareſt and beſt beloved wife, and lifting them both up with the cushin, they salute him Emperour of all *Tartarians*, and her the Empresse. Then to such as be present of other Nations, he commandeth gifts to bee given out of hand. There is also all the treasure and jewels which the late deceased Emperour left, wherewith this new Emperour rewardeth every Noble-man, and that which remayneth, he

commandeth to bee kept to his owne use. In his hands and power all things bee, and no man dare say, this is mine, or his. No man ought to tarry in any part of the land, but where he is assigned. His Seale that he useth, hath these words engraved: *God in Heaven, and* Chuthuth Cham *on the land, the strength of God and Emperour of men.* He hath five great robust armies: Five Dukes, with whose ayde he invadeth all that withstand him. Hee himselfe speaketh not to strange Embassadours, nor they come at any time into his sight, except that they and their gifts bee purged before hand of certaine women deputed to that purpose. He giveth his answer by other meane persons, to whom, when and how long soever hee speaketh

keth, they ought to give eare upon their knees bowed, and so attend, that they erre not in any one word. It is not lawfull for any man to change the Emperours words, nor to goe or doe against his minde and sentence by any meanes.

The Sibyls prophesie of the destruction of Babell.

THE place where this *Tower* was built, is at this present day called *Babylon*, by reason of the confusion of tongues and languages that first beganne in that place: For *Babell* in the Originall or *Hebrew-tongue* signifies *Confusion*: Of this *Tower* and of the diversity of *Languages* *Sybilla* hath made mention in these words. At such time as men

used one kinde of Language, they built a most stately rich *Tower* of that height, that they meant by the same to mount or ascend up to Heaven of their owne pleasure: being at that time full of pride and ambition, and did not reverence the Divine power: but the Gods sent downe fire and windes, and overwhelmed this high *Tower*, and made it levell with the ground, and gave every one his distinct and severall Language, from whence sprung the cause that their Citty was called *Babylon*: their Kings name was *Balthazar*, who was taken prisoner, and the whole Citty overthrowne, in the yeare of the yeare of the world 3425, and before Christs time 539, by *Cyrus* King of the *Persians*, whose Army consisted of 100000 fighting

ting men, and now remaineth under the command of the *Sophy* or *Shagh* of *Persia*.

The 12 Sibyls.

THe first was of *Persia*, called *Samberta*, or *Persica*, which among other propheſies ſaid, the wombe of the Virgin ſhall bee the ſalvation of Gentiles.

The ſecond was of *Libya*, called *Libyca*: One of her propheſies was, The day ſhal come that men ſhall ſee the *King* of all living things, and a Virgin Lady of the world ſhall hold him in her lap.

The third was *Themis*, ſurnamed *Delphica*, becauſe ſhe was borne and propheſied at *Delphos*: A *Prophet* ſhal be born of a *Virgin*.

The fourth was *Cumea*, born at *Cimeria*, a Citty of *Campania* in *Italy*, who propheſied, that God ſhould bee borne of a Virgin,

and converse among sinners.
The fift was the famous Erythrea, borne at *Babylon*: who especially Prophesied a great part of our Christian Religion, in certaine verses recited by *Eusebius*; the first letters of every which verses being put together, make the words, *Iesu, Christ, Sonne of God, Saviour*. These verses are translated into Latine by Saint *Austine*. Lib. 18, and 23, *de civitate dei*: the substance whereof followeth. The Earth shall sweat signe of judgement: from Heaven shall come a King which shall reigne for ever, that is to say, in humane flesh, to the end, that by his presence he judge the *world*, so the unfaithfull as well as the faithfull, shall see God with their eyes aloft among his Saints; and in the end of the

world, the ſoules of men with their bodies ſhall appear; whom he ſhall judge, when the roundneſſe of the Earth untilled, ſhall bee full of clods of Earth and graſſe, men ſhall caſt away their Idols, and all their precious jewels, the world ſhall bee conſumed with fire, hee ſhall pierce the inferiour parts, and break the gates of Hell; then to the fleſh of Saints ſhal be given free and cleere light, and the evill ſhall bee burned with eternall fire: all ſecrets ſhall be opened, and every one ſhall know the ſecret of his negihbour, and God ſhall diſcover the Conſciences and hearts of all men: then ſhall there bee lamentation and gnaſhing of teeth, the Sunne and Stars ſhall loſe their light, the Firmament ſhall bee diſſolved, and the Moone ſhall bee darkened,

ned, the Mountaines shall bee throwne downe, and the Valleyes shall be made equall with them; there shall be nothing in the world higher or lower then another, Mountaines and Valleyes shall bee made plaine, all things shall cease, the earth shall be dryed unto powder and dust, the Fountaines and Rivers shall bee burned likewise: then shall a trumpet sound from Heaven in wofull and horrible manner, and the opening of the Earth shall discover confused and darke Hell, with the torments and paines of the miserable condemned, and heere before the Judge shall come every King: A River of fire and brimstone shal fal from *Heaven*. Divers other things were prophesied by this *Sibyll*: and because they were obscure, and

there-

herefore not to be comprehended by the *Gentiles* before they come to paſſe, ſhee ſaid of her ſelfe theſe words: they ſhall thinke mee a falſe and blinde Propheteſſe, but when they ſhall ſee theſe things come to paſſe, they will remember me, and cal me no more a falſe Propheteſſe, but a Propheteſſe of the Almighty God.

The ſixt was called *Samia*, borne in the Ile of *Samos*, which ſaid: He being rich, ſhall bee borne of a poore Maide; the creatures of the Earth ſhall adore him, and praiſe him for ever.

The ſeventh was called *Cumana*, becauſe ſhe propheſied at *Cumas*, a towne of *Campania* in *Italy*; ſhee propheſied that hee ſhould come from Heaven, and reigne heere in poverty: he ſhould

should rule in silence, and be borne of a Virgin. Shee is affirmed to have written Nine bookes of the *Sibyls*: they were all presented by an old woman to *Tarquinius Superbus*, but he not willing to pay so great a summe of money as was demanded, denied them: whereupon the old woman burnt three of them, requiring as much money for the other six, as for all; which being denied, shee also burned the other three, asking as much for the three remaining as for the rest, which *Superbus* amaz'd, gave, and the old trotte vanished. These bookes contayned manifest propheſies of the Kingdome of Christ, his Name, his Birth, and Death: they were burned by the Archtraytour *Stilico*, so that those Propheſies which are now extant,

tant, are onely such as are extracted out of others writings.

The eight was called *Hellespontica*, borne at *Marmissa*, in the Territory of *Troy*. A woman shall descend of the *Iewes*, called *Mary*, and of her shall be borne the Sonne of God, named *Iesus*, and that without carnall copulation: For shee shall bee a Virgin before and after his Birth, he shall be both God and Man, he shall fulfill the Lawes of the *Iewes*, and shall adde his owne Law thereunto: and his kingdome shal remaine for ever.

The ninth was of *Prygia*, and prophesied in the towne of *Ancire*: one of her sayings were: The Highest shall come from Heaven, and shall confirme the counsell in Heaven, and a Virgin shall be shewed in the valleyes of the desarts.

The

The tenth was *Albunea*, surnamed *Tiburtina*, because she was borne at *Tiber*, 15 miles from *Rome*. The invisible Word shall be borne of a Virgine: he shall converse among sinners, and shall of them bee despised. *Lactantius Firmianus* rehearseth divers of their propheſies without making any particular mention of them: they are to bee referred ſpecially notwithſtanding (as it ſhould ſeeme) unto *Sibylla Samberta*, who wrot 24 bookes in verſe, chiefly intreating of the comming, miracles, and life of *Chriſt*, whereunto the ſayings of all the other *Sibyls* are conformable.

S. *Auſtine* likewiſe in the 23 Chapter of his 18 booke *De civitate dei*, reciteth theſe Propheſies as followeth. Then he ſhall bee taken by the wicked

hands

ands of the Infidells, and they
all give him buffets on his face
ith their ſacrilegious hands,
nd they ſhall ſpit upon him
ith their foule and accurſed
outhes. Hee ſhall turne unto
em his ſhoulders, ſuffering
em to bee whipped; yea, he
all hold his peace without
eaking ere a word, to the end
at none ſhall know from
hence his words proceede.
ee ſhall alſo be crowned with
ornes; they ſhall give him
all to eate, and Vinegar to
rinke: Behold the feaſt that
ey ſhall make him: in ſo much
at thou iguorant and blinde
eople ſhalt not know thy God
onverſing among men: but
ou ſhalt crowne him with
ornes, mingling for him gall
nd vinegar: then the vaile of
e Temple ſhall rend, and at

mid-

mid day it shall be darke night for the space of three houres. So the just shall dye the death, and this death or sleepe shall continue three dayes: and when he shall have been in the bowels of the earth, he shall rise again and returne to life.

Lactantius moreover, *Lib. 7. Chap.* 15. rehearseth these Prophesies of them. He shall raise the dead, the impotent and lame shall goe, and runne nimbly, the deafe shall heare, the blinde shall see, the dumbe shall speak fluently. And a little before that, saith with five loaves and two fishes hee shall nourish in the Desart 5000 men, and the fragments thereof shall bee sufficient to satisfie many more. Many other things were foretold by the *Sibyls*, as well of the ruine of great States, as of *Christ*.

The eleventh called *Epyrotica*; ſome hold her to bee the ſame that *Phrigia* was, ſhe came from *Troas* to *Dodona*, where ſhe propheſied, and was as well as the other denominated from the place: but the moſt hold that ſhe was diverſe from the other, and was called *Phaënni*, ſo writes *Johannes Tſetſes*: ſhe propheſied that the pure word ſhould come from a *Virgin*, how hee ſhould willingly come down from heaven, & ſeem poore to the world: yet ſhould governe all things, whoſe rule & kingdome ſhould never ceaſe, & that he ſhould be both *God* and *Man*, and that this his kingdome ſhould principally reſide in the ſouls of men, whom he would governe, and ſave to another life; thus *Lælius Cleopaſſus*, and others affirme.

Colophonia, *Lampuſia*, the twelfth,

twelfth, ſhe came out of *Greece* from *Colophonia* a City of *Ionia* ſhee propheſied of the changes of Kingdomes, of Inundations, Earthquakes, and of Warres: ſhee told that God was onely to be adored, that hee was angry at vice, and puniſhed it; that hee did delight in holy and upright men: ſhee told alſo, that the whole World ſhould bee burnt, and wiſhed men to adore that God while they lived here, which would puniſh them ſo ſeverely hereafter for their contempt.

Of India.

IN the Country of *India* they have two Summers, their ayre is moſt gentle, and pleaſant, and temperant, great fruitfulneſſe of the ſoyle, and plenty of

waters,

aters, and therefore some
ve 130 yeares, especially the
lusitanes.
There be others whose lives
e longer: there be marvellous
reat beasts bred in that Coun-
ey, and trees of such height,
hat a man cannot shoote to the
op of them, this commeth by
e fertility of the soile, tem-
erateneſse of the Ayre, and
lenty of waters. Their reeds
e of such bigneſse and length,
hat the space betwixt every
not, may beare three men,
ometimes in a little River.
here bee store of Parrats: It
ringeth forth Nard, Cinamon,
epper, *Calamus Aromaticus*,
nd other spices, and also divers
earle and precious stones.
Pliny saith, that in the Coun-
rey of *India*, all things are
redde of a greater magnitude
then

then in any other Countrey, t
men, beasts, and trees. Th
people have a bushy haire, a
a speciall decking with precio
stones, they are very divers
apparrell, some weare woolle
garments, and some linnen, m
ny goe naked, and some cov
their privy parts onely: the co
lour of the body is common
blacke, being in their Mothe
wombe such, through the di
position of their Parents, th
bee of a good tall stature, a
strong.

They bethrifty in living, an
very continent from theft: the
know no Letters, but doe a
things by memory, and for the
simplicity and thriftinesse o
things have prosperous succes
they drinke no wine but in Sa
crifice, they make drinke o
Rice and Barley, their meat

commonly rice-pottage, they
ive no prerogative to their old
ge, except they excell in wise-
ome. He that is reprehended
s a false witnesse, hath the tops
f his fingers cut off, hee that
epriveth any man of any mem-
er, hath the law *Talio*, that is,
o lose the like member, and al-
o his hand is cut off. And if a-
y man putteth out the eye, or
utteth away the hand of an Af-
ficer, he loseth his life for it.
f any woman killeth a drunken
king, she hath her reward to be
onjoyned with his successour:
There be seven speciall orders
mongst the *Indians*: the first is
of Philosophers, which being
few in number, were preferred
before the rest in honour and
dignity, they are free from all
workes, and neither serve any
body, nor governe or rule, they
take

take such things of private fo
wherewith they doe Sacrifi
and they have a care of th
dead, and especially know wh
is done in Hell, and therefo
many gifts and honours are be
stowed upon them: they pr
fit much to the life of the In
ans, for they meete toget
in the beginning of the ye
and foretell drought, rai
windes, diseases, and oth
things, the knowledge whe
of is profitable: that Philos
pher which foreshweth no
thing that is false, hath no o
ther punishment, but to kee
silence for ever. The secon
order is of Husbandmen, whi
exceeding the rest in multitud
being free from Wars and o
ther worke, doe onely bestow
their time in tilling the
ground, no enemy offereth
any

ny injury to them, because
hey are thought to be occupi-
ed about the common profit,
hey live in the fields with their
Wives and Children, and come
not into the City, they give tri-
bute to the King, the fift part of
their profit. The third order is
Shepheards, which neither in-
habite in Cities nor Townes,
but have their tabernacles, and
their nets, and things for hun-
ting, and these keep the Coun-
trey from the danger of beasts
and fowles. The fourth degree
is of Artificers, whereof some
maketh weapons, some other
things meete for the countrey:
and other profitable things,
these bee free from tribute, and
have their Corne from the
Prince. The fift order is of soul-
diers, exercised in warlike af-
faires, & they & al their horses &

Elephants be maintained by the Prince. The first is of superintendents, who seeing all things that bee done in *India*, make relation thereof to the King. In the seventh order, bee those that have the rule of common councells, being but a few in number, and such as most excel in nobility and wisedome: for of these some bee chosen to the King's councell, and to the administration of the Commonwealth, and to bee judges in doubtfull cases, Dukes also and Captaines be chosen of them.

Thus *India* being described into these parts, it is not lawfull for any order to marry with mens wives of another order, nor to change his trade of living; nor for the Souldier to play the plough-man, or the Artificer to meddle in

Philo-

Philosophers office. And be-
cause *India* is so great a Coun-
trey, there bee many Nati-
ons discrepant in forme and
tongue, and manners; for some
inhabiting about rivers & lakes,
doe eate raw fish, and others
raw flesh, and when any fal-
eth sicke, his friends kill him,
saying, that if hee should wither
and pine away with sickneſſe,
that his flesh should be corrupt,
and alt hough hee denyeth him-
selfe to bee sicke, yet they kill
him, and make a banquet of him:
so hee that liveth in perfect
health to his old age, is slaine
and devoured in like manner.
And therefore few of them
come to extreame old age.
There bee some of the *Indians*
that never kill any living thing,
nor plant, nor sow any thing,
nor erect any Houses, but

liveth only with herbs, amongst whom when any falleth sick, he goeth into a desart place, and there dyeth, no man taking care either of him dying, or being dead: they use naturall conjunction together openly like unto brute beasts.

Of the Bragmans.

THe people called *Bragmans* lead a simple life, and are not led with any inticements: they desire no more then very Nature doth require: they have plenty of all things for life, the which their earth bringeth forth without tillage. Their tables be furnished with wholesome dishes, and therefore they neither know diversities of names in sickness, nor their kinds: but they have good health very long

long. One desireth no helpe of another, for they live in common, amongst those that are equall, there is no place for envy, seeing that none is superiour; they have no judgements, because they doe nothing worthy of correction: their onely Law is not to doe any thing against nature, which nourisheth labour, exerciseth no covetousnesse, and flyeth from filthy idlenesse. This Nation hurteth it selfe in the Sunne, it getteth moisture in the dew, it extinguisheth thirst with water. The ground is instead of beds, carefulnesse breaketh no sleepe, nor pensivenesse troubleth not the minde: their habitation is in digged Caves upon the Mountaines sides, they feele no rage of winds nor tempests, they thinke themselves better de-

fended in a cave then in a house from the injury of weather, because their cave hath two uses, one for a mansion place, another for a Sepulchre or grave when they dye. They have no precious garments, but they cover their members with a thing like paper, rather for shamefastnesse then otherwise.

The women be not trimmed as they please, but they are ignorant how to encrease beauty more then Nature giveth. The man and the woman use natural conjunction, not for libidinous pleasures, but for love of procreation. No Parent followeth the Funerals of his childe, they have no Sepulchers in Churches for the dead, but in vessels made of precious stones, they lay up the ashes of the dead.

Their best remedy in Phy-

sick

ſicke is abſtinence and ſparing,
which doth not onely cure their
griefes, but alſo prevent thoſe
which might come: they have
no common playes nor games,
but when they aſſemble toge-
ther, they read the Monuments
of things done, wherein if
they heare any thing to bee
laughed at, they weepe, they
are not delighted in old fables,
but in the goodly diſpoſition
of naturall things; they learne
no Eloquence, but have a ſim-
plicitie of ſpeech, onely com-
manding not to lye.

Of the Elephant.

THere be Elephants in India, which be very wilde and fierce, but they are easily made tame after this manner. They compasse some cleane plaine with a deepe ditch of foure or five Fyrlongs, they make the entry into it with a very strong bridge, then set they in three or foure Female Elephants which are tame, and they themselves lye privily watching in cottages: in the day time the wilde Elephants come not, but in the night time they enter, the which place of the entry the Hunters shut and stop privily: after this they bring in of their strongest tame Elephants to fight with them, besides that, they doe punish them with fa-

mine

mine and lacke of meate; and when they be weary with fighting, they which are bold carterly fellowes, privily getteth under the belly of the Elephant, and so suddenly stealeth under the belly of the wilde Elephant, and by these meanes doe chaine and fetter them: and after this they move their same Elephants to beate the wilde untill they fall to the ground, and when they are downe, they binde their necks with the necks of the same Elephants, with such thongs and bindings as Oxen bee bound with, and this doe they, that they should not cast off such as sit them: Moreover, they cut their neckes about with Rayfings and Sciffures, and lay the Chaynes thereon, that for paine they should give

place to their chaines, and gaz
gantly, of such as are taken
they chose out such as are
profitable, either for old age, or
yong age, and the rest beeles
into their stables, and they being
bound both feete and necks to
a pillar, doe bee framed with
hunger. After that they bee re
freshed with grasse or greene
weeds, then they teach them to
be obedient, some with words,
some with singings, and some
with drummes be made gentle.
The *Elephant* is the greatest a
mongst all beasts, and commeth
nearest to humane sence, he hath
some understanding (as *Plin*
saith) of his countrey talke, and
especially a remembrance and
obedience of such duties as he
hath learned. If the *Elephant*
by chance killeth any of the
keepers in a rage, they ha

so great a desire of him afterward, that some for sorrow abstaine from meat, and some doe pine themselves to death. This beast is accustomed, when hee is full of feeding, to goe to sleepe, and leaning to a tree hee sleepeth, for he cannot bend his knees as other beasts doe. The inhabitants perceiving the tree which is worne and made slippery with the *Elephants* leaning, cause the same tree to bee cut hard by the ground, so that it may not fall without thrusting and enforcing, which they put away the signes of their owne steps, and depart quickly before the *Elephant* commeth to sleepe: the *Elephant* comming in the evening to his accustomed place of rest, and leaning to the tree with all the weight of his body, falleth downe straig

way with the tree even to the earth, so he lyeth with his belly upward all night; for he cannot lift up himself, then cometh the inhabitants of the mountains, and slayeth the beast without danger. [illegible] all the Elephants have such a kinde of shamefastnesse, that the male never covereth the female but in secret, and that when the male is five yeares old, and the female tenne yeares of age, they bring forth as Mares do, and most commonly about the Spring. Many of them live almost two hundred yeares, they have great pleasure in good Waters, they be most impatient of cold, the two teeth which hang outward, are lodged in the greater Elephants, that they are used oftentimes as Posts. And many other things

bee

bee written of them, which I thought good to leave out for redoundnesse.

Garments used by the high Priests of the Iewes.

ALL Nations have ever had a great respect and reverence towards their Priests; and such as sacrifice to their Gods, and thereupon have usually allotted them excellent Payments, and decent Vestures: yet in this kinde, the *Iewes* high Priests exceeded all others, having indeed direction from heaven, even for the manner and matter of their Vestments, in the performance of their severall services. Their upper Garment was of dainty fine Linnen, that did decipher their purity of life: from their middle they were girded with a Vaile

a vaile to the middest of the thigh and under that a pure linnen garment which reached the ground: above it a round garment of Violet colour all fringed at the skirts, which was hung full of Bells and Pomegranats all of Gold: upon his breast he wore a Garment of five colours, viz. of Gold, Purple, Scarlet, Silke, and Violet: he also had adornments on his Head, a Miter of Silke crowned with Hiacinth, and upon it was a Crowne of Gold, containing the foure sacred letters of the name of God: He likewise had a Rochet which was very rich, and buttoned with two golden buttons, made in forme like two Aspes, set richly with great Sardonix stones, bearing the names of the twelve Tribes ingraven in them: about

had

had he 12 precious stones hanging by them by three in a ranke, in every one of which was one of the names of the twelve Tribes written: So that you may see that hee was not onely decently, but also richly apparelled, when hee appeared before the congregation of Israel. I could have enlarged this point much more, but it is fully mentioned in sacred Writ, and also amongst many Authors.

Of the Dragons in India, and Ethiopia.

THe Dragon is the greatest of all Serpents, and hath sharpe teeth set like a saw: Moreover, he hath greater strength in his taile then in his teeth, and hath not so much poison as other Serpents have; if he wind

deth

deth his tayle about any he slayeth him, and the *Elephant* with all the bignesse of his body is not safe from him; for the *Dragon* lurking about common paths where the *Elephants* use to go, doth winde and twist his taile about the *Elephants* legs, and killeth him by suffocating. Here is bred in *India* and *Ethiopia*. *Pliny* saith, in *Ethiope* there be *Dragons* of 20 foot in length, they are wont 14 or 15 together with their heads erected, to flye over the Sea, and great waters, for some better foode: the *Dragons* poyson is onely in his tongue and gall. Wherefore the *Ethiopes* cut away the tongue and eate the flesh. *Pliny* saith, that through the strength of poyson his tongue is alwaies lift up, and sometimes through the heate of poison he inflameth the

ayre,

ayre, so that hee seemeth to breath fire out of his mouth, and sometimes when he hisseth with his contagious blast, he infecteth the ayre, so that the Pestilence commeth thereof many times. He is sometimes in the waters, and lyeth often in his Den, hee sleepeth seldome, but watcheth almost continually, hee devoureth beasts and Fowles, his eyre-sight is very sharp, so that in the Mountaines her seeth his prey a far off oftentimes.

Betwixt the *Elephant* and the *Dragon* there is continuall warre, for the *Dragon* claspeth about the *Elephant* with her taile, and the *Elephant* oft times treadeth the *Dragon* with her feet and throweth the *Dragon* with the folding of her tayle twisteth her selfe about the *Elephants* legs, and so maketh him to fall.

The

The Elephant seeing a Dragon under a tree, goeth about to break the tree to give the Dragon a blow, the Dragon leapeth upon the Elephant, and doth to bite between the nostrils and to make him blinde, so the Dragon getteth behind him biting and sucking his blood with the bloud of which blood the Elephant being weakned, ter long [illegible] falleth upon the Dragon, and so dying slaieth his owne murderer: the Dragon very desirous of the Elephants blood; for the coldnesse of whereuith he doth refresh, and coole. And many other strange Serpents are in India as Scorpions wit h wings, and such like, whose natures I omit to write, because their formes be not knowne unto us.

Of the Gryphin in India.

SOme say there is in *India* a *Gryphin*, which is a kinde of beast with foure feet, having Wings, and as might in strength as a Lyon, with crooked talants, blacke one the backe, & in the forepart purple, his wings somewhat white, his bill and mouth like an Eagles, his eyes fiery, hard to bee taken, except he be yong; he maketh his nest in high Mountaine, and fighteth with every kinde of beast, saving the Lyon and Elephant, he diggeth up Gold in desart places, and giveth a repulse to those that come neer him, he maketh his nest of such Gold as he findeth, and some say, that it cannot be taken away, without a thousand or

two

two thousand men, and that as well with danger as with gaine. Thus much *Ælianus* writeth.

The notes of a good Horse.

THere bee some that write, that an Horse should not be broken nor tamed before two yeares of age. But that he is to be rubbed and chafed with flattering, and gentle words, and that his stable should bee laid with stone, and to use him by little and little to goe on the stones, that his feete might be made strong. At the beginning let not him that shall sit him or breake him, be too rough, nor weary him with running; let him prove him with turning gently on both sides, and not so much with spurres as with the stick he must

must touch him. The Horse should be of one colour, of a thick maine, and standing up, of strong loynes, of a short head, his neck must be erect and standing up, his eares small, according to the proportion of his head, abroad breast, a meane belly, short hips, a large tayle, and somewhat curled, streight legs, equal knees, stedfast hooves and grosse, not big nor small, that they be not worne: his legges must be wel stuffed with bones, and not with flesh, the notes and signes of yeares in horses, are changed with their bodies.

When a horse is two yeares and a halfe old, his middle teeth both above and beneath do fall, when hee is three yeares old, hee casteth those that are like unto Dogs teeth, and bringeth forth new: before fixe yeares of

of his age his upper doubleteeth doe fall, at the sixt yeare hee supplieth those that he wanteth, at the seventh yeare all are supplied equally, from that time he hath hollow teeth, and therfore it is hard to discerne their ages: at the tenth yeare their temples begin to waxe hollow, and the browes sometimes wax gray, and their teeth stick out. Mules have their full increase in five yeares, but Horses in sixe yeares. *Xenophon* teacheth these properties to be observed in an Horse.

First, to know his age, then if he will take a bridle or not, after this if one may sit him, then if he will cast him that sitteth on him, and if he will fly or run away being let loose, or if hee may be soone taken, or if he being smitten with a stick, will goe the swifter or not.

Of

Of certaine monstrous people in India.

MAny are found in *India*, both men, women, and beasts full of haire, and with leaves and mosse on them, which commeth of the great heate that there is. *Pliny* saith, that the inhabitants of this Country be coloured with the Sunne, and thereby come to certaine blacknesse like unto the *Ethiops*, not because they are outwardly so black through the adustion of the Sunne, but naturally in their blood there is an inclination to blacknesse, the which the heate of the Sun doth seeme to double.

Our Ancestours have feigned many monsters in this Country, as people with Heads like unto

to dogges, armed onely with nayles, clothed with heares, and skinnes, having no kinde of mans speech, but onely a kinde of barking. There be some that live at the fountaine of *Ganges*, which take no benefit by meat, but live onely by the savour of wilde Apples; and when they goe farre, they carry them for their sustenance, and live by the smell and savour of them. If they come into any filthy or stinking ayre, they must needs dye; and it saide, that some of them were seene in the Tents and Army of *Alexander*.

We read also, that there be certaine people without eyes in *India*; and some to have so great eares, that they hang downe even to their feete, and many to have but one foote, and that so great,

great, that when they lye down on their backs, and would keepe them from the Sunne, the shadow of that onely legge doth comfort them. It is read also, that there is a Nation which hath gray haires in youth, the which in age waxe blacke, and also men say, there is another kind of women which conceive at five yeares of age, but they live not above eight yeares: there be some that lack neckes, and have eyes in their shoulders: there bee wilde men also with heads like unto Dogs, with a rough and hairy body, which make a terrible hissing; but these and such like are not to be credited, and taken for truth, except great reason can perswade that such may be, and experience can prove the same. It is also thought, that there

is a certaine people called *Pygmei*, which be never in peace, but when the Cranes (with whom they have continuall warres) flye into other countries. These *Pygmies* are little men of stature, inhabiting in the extreame part of the mountains of *India*, where is a wholesome and good ayre, who exceed not twenty seven inches in stature. For *Pygme* is as much to say as a cubite. These *Pygmies* fight with Cranes, but they have the foyle: the report goeth that they sit upon the backs of Rams or Goats, and have arrowes for their weapons, and so in the Spring time with a great Army they come to the Sea, and there consume the Cranes egges and yong ones, and this expedition is made in three moneths, for otherwise they were

were not able to resist the Cranes: their Cottages bee made of clay, feathers, and egge-shells. But of the nature of *Cranes* the authors write in this manner: When the Cranes take a flight, they consent together, and flye very high, for to marke and behold: they chuse a captaine and guide whom they follow; in the latter end of the company they have those that may cry, and may lead the whole flocke with their voyce; they have their watches every night by turne, which hold a stone in their feet, which falling from those that are weary for lacke of sleepe, argueth and reprooveth their negligence by sound: the other sleepwith their bils and heads under their wings standing upon each feete by course, the guide looketh forth-

with his neck straight forward, and fore-sheweth things to come. When they are mad they wage lascivious, and run, and flye in round compasse with shaking their wings.

Of the Ants of India.

MEgasthenes writeth of the Ants in India after this sort, there is an Hil of thre thousand furlongs in compasse in India, and many Gold mines therein, the which are kept with Ants as big as Foxes, getting their living with a marvellous celerity in hunting; they dig and scrape the earth that bringeth forth Gold, and heapeth it up at the hole of their Dens; the which Merchants doe privily steale away, laying flesh for a bait to stay the Ants, if perhaps they should

Ants as big as Foxes.

should marke them. This is thought of many to bee a fable, and therefore I leave it at large to judge of it as you think best.

Of Indian Apes.

ABout the mountain called *Emodÿ*, there is a great wood full of great Apes, the which as the *Macedonians* did see standing as it were thicke together upon the Hills, and having weapons like men of Warre; (for that kinde of beast commeth as neare to humane subtilty as Elephants doe) they would have set upon them as enemies, had not the inhabitants of that Countrey beene present, and shewed to *Alexander*, that it was nothing else but an assembly of *Apes*, which contend to imitate

ſuch things as they ſee, and ſo that battell was turned to laughing. Apes are taken after this manner: they that hunt Apes, ſet diſhes full of water in the ſight of the Apes, and therewith they annoint and waſh their eyes, and ſuddenly with as privy ſpeed as they can, they take away the water, and ſet pots with birdlime, and ſuch like ſtuffe inſtead thereof: the Apes perceiving them annointing their eyes, being given to follow all things, come downe immediately from the trees and thinking to doe as the men did, they dawbe and annoint their eyes and mouthes with birdlime, and ſo are they caught to bee made a prey, and taken alive.

They uſe alſo another trade to take them: they take buskins

and put them on in the sight of the Apes, and so depart, leaving others annoynted inwardly with birdlime, and such like, and somewhat hairy, that the fraud might not appeare, the which the Apes plucking upon their legs, are so snared and intangled with it, that they cannot escape the hands of the Hunters.

There are in *India* also dogs of such courage, that two of them can master a Lyon.

Of the Diamond stone.

THe Diamonds be found among the metals of *India*, *Ethiope*, *Arabi*, *Macedonia*, *Cyprus*, and many other places: of The *Indian* Diamond shineth with a more Orient then the others. There

is one kinde of this stone that is somewhat of an iron colour, and differeth not much from a christall colour, for commonly it is somewhat white, but it is harder then Christall, so that if it be layd upon the Smiths Anvile, and most vehemently beaten with a hammer, rather the anvile & the hammer will breake asunder, then that will be divided in parts, and it doth not only resist the blowes of iron, but also the heate of the fire, so that it will not melt, nor give place thereto. For if we may give credit to *Pliny*, it will never waxe warme, and that because it cannot be more pure then it is, for it is never contaminate. But yet the strange hardnesse of this stone is made to soft with the warme blood of a Lion, or of a Goate, that it may be broken.

In

In scalding Lead it taketh such heate, that it may be dissolved: But this hardnesse is not in every Diamond: for that which is of *Cyprus*, or called *Syderites*, may be broken with a Mallet, and pierced through with another Diamond. The Diamond doth deprehend and detect poyson, and maketh the working thereof frustrate, and therefore it is desired of Princes, and had in great price and estimation.

The tenne persecutions under the Roman Emperors.

THe first beganne in the 13 yeare of the reigne of *Nero*, in such sort, that the Christians were faine to hide themselves in caves of the earth.

The second beganne in the 12. yeare of the Reigne of *Domitian*, who caused St. *Iohn* the Evangelist to be put in a vessell of burning oyle, whereof he received no hurt.

The third beganne in the tenth yeare of the reigne of *Traian*, which ceased afterwards by the pitty and meanes of *Pliny* Second, Prefect of the Empire.

The fourth began under *Marcus Antonius*, and *Aurelius Commodus* Empire.

The fifth began at the commandement of the Emperour *Severus*.

The sixt began at the indignation of *Maximinus*, who especially persecuted the Clergy.

The seventh began under the Emperour *Decius*, and continued cruelly.

The eighth began under the Em-

Emperour *Valerius*, who though at the first hee were a Christian, yet afterwards being corrupted by certaine Hereticks, hee became a most cruell persecutor of Christ his Church.

The ninth beganne under the Emperour *Aurelianus*.

The tenth began by the commandement of the Emperours *Diocletianus* and *Maximianus Herculeus*: this persecution was farre more cruell and generall then any of the rest: insomuch that *Diocletianus* in the orient, and *Maximianus* in the occident, destroyed all Churches, and tormented the Christians with all strange torments.

Of the Calecuts: the fourme of their Citie.

THE compasse of the City of *Calecut* is the space of Sixe thousand buildings, which be not joyned together as our houses be, but are separate a good space asunder: the length of the City is a thousand paces, their houses be very low, so that they are not above the height of a man on horse-backe from the ground, they be couered in the top with boughes and branches of trees commonly.

Their King is addicted to the worshipping of deuils: He doth not deny *God* to be the maker of Heauen and earth, and the first cause and Author of things: but hee saith, that GOD ap-

pointed

pointed the office of judgement to an ill spirit, and to doe right to mortall men, and this spirit they call *Deuma*. The King hath the picture of this devill in his Chappell, sitting with a Diadem on his head, like unto the Bishops of *Rome*, but his Diademe hath foure hornes about, and this picture gapeth with a wide mouth, shewing foure teeth: It hath a deformed nose, grimme and terrible eyes, a threatning countenance, crooked fingers, with talants and feete much like unto a Cocke: they that looke upon this horrible monster, are suddenly afraid, it is so loathsome and terrible a thing to behold. About the Church are painted devils, and in every corner Sathan is made of brasse sitting, with such workmanship, that hee seemeth to

to caſt flames of fire for the con-
ſuming of ſoules miſerably and
in his right hand the picture of
the Devill, putteth a ſoule in
his mouth, and with his left
hand it reacheth another. Every
morning their Prieſts doe clenſe
this Idoll with Roſe-water and
other ſweete waters, and then
perfume it with divers ſweete
things, falling downe and wor-
ſhipping it. They put the bloud
of a Cocke weekely in a Silver
Veſſell, filled with burning
coles, and a great number of
ſweet perfumes, and taking a
Cenſar, they make it redolent
with Frankincenſe, and ſtrike
a little Silver bell ringing all the
while. And the King eateth no
meate before that 4 Prieſts have
offered to the Devill ſomewhat
of the Kings diſhes. The King
at his dinner ſitteth on the
ground

ground, without any cloth under him, and the Priests standeth round about him as hee sitteth, never comming neerer him, then within foure paces, marking the Kings words most reverently: when he hath done eating, the Priests offer the reliques of the Kings meate to yong Crowes and Birds to be eaten, which Fowle is an haynous thing to kill, and therefore they flye every where in safety. When the King marrieth a Wife, he useth not to goe to bed unto her, before that his new married wife hath been defloured of the most worthy Priest. For this Whoredome, the KING giveth him as a reward five hundred Crownes.

The Priests are in the first order of estimation with them, then Senators which beare a sword

sword and a buckler, a bow and a javelin, when they goe a broad. Thirdly they esteeme Artificers. Fourthly fishers. Fiftly Merchants for Wine, and Pepper, and Acornes. Last of all such as sow and gather Rice. They have no great respect to Apparrell, but to cover their privy parts; they goe bare-foot and bare-head. When the King is dead, if there bee any Males live, either children, brethren or brothers children, they succeed not in the Kingdome, but the sisters sonne by their law must have the Scepter: and if there be no such, then he succeedeth in the Crowne, which is neareft of consanguinity, and this is for none other cause, but because their Priests have deflowred their Queene.

When the King goeth forth into

into some strange countrey, or to Hunt, the Priests kepe the Queene company at home, and nothing can be more acceptable to the King, then that they should be acquainted with the Queene in venerous acts, and therefore the King knoweth for certainty, that those children which he hath by his Wife, cannot be accounted his children; but he taketh his sisters children as most neere unto him in lawfull consanguinity, and taketh them heires to the Crowne.

The Merchants keep this order, such Wives as they have, they may change them in the colour of a better conjunction; and that one saith to the other; Change of wives. Seeing the you have bin my best friend, let us change our wives, upon that condition that you may have mine, and I may have

have yours: then saith the other, say you so in earnest? ye saith he by Bellatus. Then saith he follow, Lenus goe home to my house; whither when they are come, the one claymeth the others Wife; saying, come hither Woman, and follow this man, because from hence forth hee shall be thy Husband: then the Woman saith, do you speak in earnest? to whom her first Husband saith, I doe not mock: then the woman saith, I will follow him: And this is the way of changing their Wives. There be some Women in this country that may marry seven Husbands; and dye with them every night by course, where shee is delivered of Childe, shee may choose which of her Husbands shee will father her Childe; so that

man may not refuse it by any meanes. Many other strange things is rehearsed of this Nation, the rehearsall whereof were very tedious heere. There is much Pepper growing in this Countrey of *Calechut*, the stalk of Pepper is but weak, somwhat like to a Vine stalke, so that it cannot grow without a prop: it is not much unlike to Ivye, for it windeth and creepeth as that doth, and with more deepe clasping it windeth about the tree: this hath many branches three handfull long. They gather it in *October* and *November*, being greene as yet, and lay it on tiles in the Sunne to bee dryed, where in three daies space it waxeth black, even as we have it.

Ginger groweth in *Calechut*, but much is brought out of

Cravoner

Cravonor thither. *Cynamon* is in the Isle of *Zaylon*, fifty Germain miles beyond *Calechut*. *Pepper* groweth in the fields of *Calechut*, but great store is brought out of *Crimucoll*, 12 miles beyond *Chalechut*. *Cloves* are gathered in a place called *Meluca*, a little from *Calechut*. *Nutmegs* groweth in *Melaccha*, which is a great way from *Calechut*. *Musk* or *Castoreum* commeth from the Countrey of *Pegu*, which is an hundred miles from *Calechut*. *Pearle* and Precious stones are found about the City of *Ormus* and sent to *Calechut*, the general Mart of all the East parts. And many other Spyces, Silkes, and strange things, are brought from these Countries into ours.

The end of the Iewes answerable to their lives.

SEldome hath it been known, but alwayes a wicked life hath had a shamefull end, and this without searching any further for examples, may evidently be seene in the Nation of the *Iewes*: their lives being odious towards God, proved as shamefull to Men: they generally exercised inhumanity to strangers, despised the Prophets, and mocked their Priests: they were given to fearfull oppression and usury: they did not honour their Magistrates, nor parents: they practised contentions, and seditions: they prophan'd the Sabbath of *God*: they were extreamly unthankful, and as extreamly disobedient to *God*, in a word, they left not any notorous sinne un-

unpractised, and for the prosecution of these lewd courses, it pleased Heavens Justice to make them a shame, a curse, and an astonishment to all the world and themselves: for as they sold Gods Word and his Sacrifices, so in *Vespasians* time they were publickly sold for slaves, to the number of thirty seven thousand persons at once: as they dealt with strangers, so to this day are they used by all strangers; as they cared not for their Priests, so are they now deprived both of Country, City, Temple, and Priests: As they used oppression, so are they now to this day oppressed, and mis-used by all Nations without pitty or remorse, nay, even their owne curses, which they wished might fall upon them, are indeed fallen justly

upon

upon them and theirs. What need I be tedious, it is most manifest to all men, that they were as fully miserable and condemned, as they were unjust in their impieties, so that they who did refuse to bee vessels of mercy, are deservedly made vessels of Justice, that although GODS Will was not done by them, yet it is done upon them.

Discant Justitiam moniti, & non temnere Divos.

The seven Wonders of the World.

THe first were the Walls of *Babylon*, built by *Semiramis*, of stone joyned together with a strange kind of slimy and gluish morter,

morter, which groweth in the
Mines of those Countries,
especially in the Lake
flood in time past
Gomorrah, now called
These Walls according to
Towne, were built in quadrat
and contained in circuit (
Pliny in the twenty fixt Ch
ter of his fixt *booke*) 60 mile
so that every square wa
teene mile long; they were
foot high, and fifty foot thi
and to build these Walls w
hired by *Semiramis*, out of
vers Countries for a long spa

300000 men.

The second was the Pillar
the *Sunne*, offered by the G
tiles unto *Iupiter*. This Pill
stood in the Ile of *Rhodes*,
was made of Iron in the fo
of a man, of incredible gr
nesse, in so much that a
mig

ight scarce fadome the great
nger thereof. After it had
ood 56 yeares, it fell down by
eason of an earth-quake, and lo
y till the Iland was wonne by
he Souldan of *Egypt*; who car-
yed so much mettall away, as
oaded 900 Camels.

The third, were the *Pyra-*
ides of *Egypt*: among the which
here is one especially noted, a-
out the Citty of *Memphis*, now
alled *grand Caire*: this *Pirami*
overed about 40 acres of land,
the foote or foundation there-
f, it was all built of Marble-
one, and in the building
hereof were imployed conti-
ually for the space of 20 years,
600000 men; and for the suste-
ance of these workmen, was
bursted in radish, and such other
pots 1800 talents, which ac-
ording to our reckoning, is the

summe 1280000 crownes, this might seeme incredible, were it not that it is affirmed by so many Authors of authority.

The fourth was the Mausole of *Mausolus* King of *Caria*, and husband to *Artemisia* so called: this Woman for the great love shee bare to her Spouse, burned his dead body, and dranke the powder thereof, thinking no Sepulcher so worthy as her owne body; and the rest of the powder shee buried in this stately monstrombe, the stone whereof was of an excellent kind of marble, it was 411 feet in circuit, and 25 cubits high, & was inviron'd about with 36 Pillars of stone, wonderfully well carved.

The fifth was the *Temple of Diana*, builded by the *Amazones*; it was 415 foot long, and 220 foot broad, and in it stood

of marble pillars, each of them being 90 foote high: the worke thereof was so wonderfull curious, that it was 220 yeares a making.

The first, was the Image of *Iupiter Olympius*, in *Achaia*; all of Porphyre, an infinite number of little pieces joyned together: this Image, besides the excellency of the worke, is especially noted for the greatnesse thereof, and was the more famous, by reason of the game called *Olympiades*, there kept.

The seventh, was the Tower *Pharus*, nigh unto *Alexandria* in *Egypt*; builded by *Ptolomeus Philadelphus*; King of *Egypt*, to direct the passengers which came to take haven thereabouts, by burning of pitch, or other like things in the toppe: this Tower was of a marvellous height,

and singular workmanship; the building wherof cost according to our money 45 0000 crownes. Some Authors put for the seventh wonder, the *Gardens and Orchards* upon the Walls of *Babylon*. Others put the *Obeliſque* of *Semiramis*; which differeth in nothing from a *Pyramid*, ſaving that it is all one ſtone: the *Obeliſque*, *Semiramis* cauſed to be wrought, and taken out of the Mountaines of *Armenia*: it was a hundred and fifty foot high, and every ſquare was foure and twenty foot broad at the bottome; ſo that it contained in circuit 96 foot.

The sixe Ages of the World.

IN the dividing of these Ages there is great contrariety of Opinions among Writers; for that some follow the computation of the 72 Interpreters, and some follow the *Hebrewes*, and the common Text of the Bible. The first Age from the creation of the world till the universall Flood, endured according to the *Hebrewes*, 1656 yeares, which agreeth with the saying of S. *Hierom*, *Bede*, *Philo*, and the common text of the Bible. The 72 Interpreters, and *Eusebius* hold that it endured 2242 yeares, and Saint *Austine* is of opinion, that it endured 2272. Of this age few, or no things are recited worthy of memory: except the birth of

the first man *Adam*, and the creation of all things.

The second age from *Noah* flood till the birth of *Abraham*, endured according to the 72 Interpreters, *Eusebius*, and the greatest part of writers 942, and according to the *Hebrews*, but 292 yeares: Saint *Austin* counteth 172 yeares. In this age was builded *Babel*, the Tower of confusion: the Empire of the Assyrians beganne, and the great Citty of *Ninive* was builded, which contained in circuit three dayes journey.

The third age from *Abraham* to *David*, endured by the agreement of all Authours 942 yeares. During this age was the peregrination of *Abraham*: the beginning of the Amazons: *Sodome* and *Gomorrah* were destroyed: *Ioseph* was sold to the Egyptians

Egyptians: *Moses* passed the red Sea: *Iob* the just lived: *Iason* conquered the golden Feece: the destruction of *Troy*: the *Latins* began to reigne in *Italy*.

The fourth age from the beginning of the reigne of *David*, till the leading of the *Iewes* captive into *Babylon*, endured 485 yeares: During this age the Empire of *Assyrians* was translated to the *Medes*, the *Olympiades* of the *Grecians* began: *Carthage* was builded by *Dido*, and *Rome* by *Romulus*: *Byzance* was also builded: the destruction of *Ierusalem* by *Nebuchadnezzar*, and thereupon the calamity of the *Iewes*.

The fift age from the transmigration of *Babylon* to the comming of *Christ*, endured by the agreement of all, 589 yeares. During this age *Cyrus* beganne

the Monarchy of the *Persians*: the 70 yeare of this age the Jewes returned to their Countrey: Consuls beganne to rule in *Rome*: *Xerxes* invaded *Greece* with an Army of 1000000 men: *Plato*, *Aristotle*, and *Demosthenes* flourished with many other worthy Philosophers: *Alexander* wonne the Monarchy of the World: the destruction of *Carthage* by the *Romans*: *Cæsar* usurped the Empire of *Rome*.

The sixt age beganne at the birth of our Saviour Christ, which yet endureth, and shall endure to the end of the world.

Of the bridges in Singui and Quinsay.

THere be numbred in the City of *Singui*, about six thousand bridges of stone, having so large Arches, that shippes may passe through without bending of the Maste. There is another City called *Quinsay* in *Asia*, which containeth in the circuit of it, above an hundred *Italian* miles, which make 25 *German* miles; it is thought to bee the greatest and most notable City in the World. It hath 12 thousand bridges of stone, so high and large, that a ship may passe upright through them.

Of certaine illusions of Devills about Tangut.

THere is seene and heard about the Desarts of Tangut in the day time, and more commonly in the night, divers illusions of Devills: therfore travailers that way, ought to take good heed, that they lever not their companies, and leave any comming behinde might hinder them, for otherwise they shall soone loose the sight of their companions, for the hils and mountaines: there be heard the voyces of Spirits and Devills, which going solitarily, will call other by their names, feigning and counterfeiting the voyces of their companions, the which if they can by any meanes, doe lead men out of

the

the way to destruction: there be hard sometimes in the Ayre, the consents and harmony of musick-instruments: there bee many worshippers of Idolls, and they attribute much honour to the Devills. When their Wives have a sonne, they commend him to some Idoll, and in the honour of it, that yeare the Father keepeth up a Ramme, the which after the nativity of the Childe, at the next feast of that Idoll, he offereth with his sonne, and many other Ceremonies. When the Sacrifice is done, they bring the flesh which was offered to some secret place, and all his kinsfolkes gathred together, doe eate of that with great devotion, keeping the bones reverently in some vessel. In this Country is found a

Serpent

Salamandra. Serpent called *Salamandra*, which liveth in the fire without any damage, those Serpents are used for the making of such cloth as may suffer the fire without any corruption or harme, or else when any spot commeth to any Garment made of the haire of a *Salamander*, it may be cast for an houre in the fire, and all the spots will be gone, otherwise then if they had been very cleane washt.

Garments that will not be cōsumed with fire.

Of the Cocatrice.

THere is in *Affrick* a kinde of Serpent called a Cocatrice, which hath a white spot on his head, having the fashion of a Diadem: His head is very sharp, his mouth red, his eyes somewhat black in colour, as *Pliny* saith, with his hissing he driveth

eth away all kinde of Serpents. He destroyeth with his breath young trees and plants, consumeth herbs, breaketh stones, infecteth the ayre where he tarrieth, so that a bird cannot fly over that ayre or through it, without danger of death. Yet it is said, that the poison of a Weasell is his destruction. *Ælianus* saith, that he hath so sharpe poison, that exceeding not in length a mans hand, yet hee extinguisheth every great Serpent with his onely breath. There is not a more hurtfull or more pestilent beast upon the earth, for this lying in his denne, may destroy a whole Citty by infection.

of

Of the Crocodile.

THe Crocodile is fou
commonly about the
rer of *Nilus* and Ga
in *India*, and waxeth of a
thing to a very great beast.
his egges are much like
Goose-egs, but the yong whi
commeth of them, taketh
creaseto sixteene or eight
cubits in length: hee liveth
most as long as a man, hee h
keth a tongue, his body is ma
vellously defended of natur
for all his backe is full of scal
and wonderfull hard, his tai
is long, hee hath many te
on both sides of his mou
whereof two doe especially
hang out, he doth not onely de
voure man, but also other earth
ly beasts comming neare to the
water,

water, he dismembreth them with his nayles, which hee hath sharper then any weapon. His biting is cruell and sharpe, and hee so rendeth with his teeth, that it can never bee healed: there is great store of them about *Nilus*, because they are very fruitfull of themselves, having young every yeare, and also they are seldome taken. It is a fearefull beast, flying from those that persecute him, and persecuting those that fly from him. It is said, that when hee goeth about to devoure a man, that hee beginneth to weepe, whereof hath sprung this Proverb, *The teares of a Crocodile*: that is, when one doth weepe with his eyes without compassion, and not with his heart and minde.

Pliny saith, that this beast onely

onely in his biting doth move his upper jaw; he liveth in the day time upon the land, and in the night time in the water; his eyes be very dull in the water, and his sight is marvellous sharp out of the water. Some say, that hee groweth and encreaseth as long as he liveth.

The Twelve Apostles with their Martyrdomes.

IAmes the Sonne of Zebedee, called *maior*, for that he was chosen to be an Apostle, was sent to convert *Spaine*, from whence by reason of the obstinacy of the people, (for he converted in all but nine persons) hee returned shortly againe to preach in *Iudea*, where by the envy of a Jewish Bishop called *Abiathar*, hee was accused and

and beheaded by the consent of *Herod Agrippa*. His body was conveyed by his Disciples first to *Ierusalem*, and from thence to *Spaine*, where it yet remaineth in *Compostella*, a famous pilgrimage.

Iames, the sonne of *Alpheus*, called *minor*, for that hee was last chosen; he was the first Bishop of *Ierusalem*, and that by the space of thirty yeares: and then as he was preaching in the Temple, he was throwne headlong downe by the Pharises, and by them stoned to death. He was buried by the *Temple*.

Simon, by Christ called *Peter*, through the indignation of *Nero*, because he had overcome *Simon Magus*, was crucified with his head downeward, according as he desired.

Saul, after his conversion called

led

led *Paul*, after he had endured
and escaped many dangers and
torments, as beating with rods
and put in the stocks by *Philippus*, stoned in *Lystra*, deliv-
red to wilde beasts in *Ephesus*,
bound and beaten in *Ierusalem*,
and many others: lastly came
to *Rome*, where by the com-
mandement of *Nero*, he was be-
headed, (because he was a *Ro-
man* borne) the same day that
Peter was crucified. *Paul* in-
stead of *Iohn*, because he end-
ded not his life with Marty-
dome.

Philip, after hee had pre-
ched through the whole Coun-
trey of *Scythia*, and converted
great part thereof, in the space
of twenty yeares, was at the
last in the Citty of *Hierapolis*
(when hee had there extirpa-
the Heresie of the *Hebeonites*

fastne

fastned to the Crosse, and so dyed.

Bartholmew went to preach in *India*, and afterward came to *Albania*, a City of *Armenia* the greater, where he converted the King of that City, and destroyed the Idolls, wherefore by the commandement of *Astiages* brother to the King *Polemius*, whom hee had converted, hee was flead alive. His body was afterwards brought to *Italy*, and is, as some say, at *Rome*.

Andrew, *Simon Peters* brother, went first to preach in *Achaia*, and afterward preached in *Scythia*: but lastly hee was taken at *Patras*, a City of *Achaia*, by *Egeas*, Proconsull of that Province; who, because he had converted his Wife *Maximilla*, cast him in prison, where hee

was

was sore beaten, and lastly [illegible]
ched out, and bound on a [illegible]
crosse, to augment his torment
and so dyed.

Thomas preached the Gos[illegible]
to the *Parthians*, *Medes*, *Per[illegible]*
ans, *Hyrcanians*, *Bragmans*, [illegible]
converted a great part of *India*.
He was by the Infidells throw[illegible]
into a burning Furnace, [illegible]
came out unhurt. Finally, be[illegible]
cause he prayed God to destroy
the Idoll of the Sunne, which
the Infidells would have com[illegible]
pelled him to worship, hee was
by them thrust through with
speares and swords.

Mathew, after he had pre[illegible]
ched much in *Iudea*, he went
to *Ethiopia*, and there conver[illegible]
ted the greatest part of the
countrey. Finally, having new[illegible]
ended his prayers, and lifting up
his hads to Heavenby the

[illegible]

certaine spies came behinde
and ranne him through
with their swords: which was
done by the commande-
ment of a King of those Coun-
tries. Iudas, called also Thaddeus, af-
ter the ascension of our Lord,
was sent by Thomas to heale A-
gar King of Edessa: after-
wards hee preached in Pontus,
and Mesopotamia, and converted
many cruell and barbarous peo-
ple. Lastly, hee came to Persia,
where for confounding of their
Idols, hee was suddenly runne
upon, and murdered by the Pa-
gan Bishops of that Countrie.
He is buried at Nisre a City of
Armenia. Simon, called Chananeus, bro-
ther to Thaddeus, and sonne of the
Virgin Mary, after hee had preached in
Egypt, returned to Ierusalem,

where-

whereof by the consent of the
Apostles, he was made Bish
after the Martyrdom of his bro
ther *James*. As touching h
death and Martyrdome som
say, that hee suffered with h
brother *Iudas Thaddeus* in Per
others, that he was through
envy of *Heretickes*, accused
a Christian before the Cons
Atticus, and therefore crucifi
as his Master was.

Mathyas, after the ascension
Christ, chosen by the Apostle
to supply *Iudas* roome,
borne at *Bethlehem*, and desc
ded of the *Tribe* of *Iuda*:
preached altogether in
where lastly he was accused
his enemies of perjury,
ther blasphemy, and therefo
he was condemned to be ston
to death by two men: du
which torment, one smote

ith a hatchet, and so hee suf-
ed martyrdome.

The Seven Wise men of Greece.

Bias borne in the Haven-
towne of *Priene*, in the
Countrey of *Ionia*.
Solon borne in the Iland of
Salamine: *Chilo* borne in *Lace-*
demonia: *Cleobulus* borne at *Lin-*
dos in the Ile of *Rhodes*: *Pittacus*
borne at *Mitylene* in the Ile
of *Lesbos*: *Thales* borne at *Mi-*
leto in *Greece*: *Periander* King
of *Corinth*.

Long females hatched, and brought forth without the dammes and females.

FOElix *Vlmensis* and *Brisen-*
bachius write in their bookes
of

of common peregrination and
travaile, that in *Alexandria* and
and in *Egypt*, there bee Ovens
made full of holes, wherein are
laid three or foure thousand
egges, some of Geese, some
of Hens, some of Pigeons, some
of Ducks, and that they are
den and covered in dung,
that hot coales are set a farre off
about the dung, so that through
the temperate heate of the
things, the egges by little and
little waxe warme in the dung
even as it were under the Hen
And at length the young are
hatched and brought forth,
that they come by flocks out of
the dung, and from thence are
taken, and led abroad to bee fed
at liberty.

The rites and manners of the Egyptians.

THe *Egyptians* were almost the first in the World, whereof other Nations learned, and took their lawes, wisdome, manner, and living: and wee reade that for learning sake, *Homer*, *Dedalus*, *Solon*, *Plato*, and many other went thither. For although they were *Gentiles*, and not believing on God, yet they studied much for honesty and goodnes: and with their honest conversation, did allure strangers and good men to come unto them, and to learne that which they could not finde in other places. Their women in times past did use Merchandize and all things which appertained to Chapmen: the men did

weave and ſpinne within the
houſe, and carrie burdens on
their heads, the which the wom
did uſe to bear on their ſholders:
the men did make Urine ſtuing,
but the woman did contrary.
They did diſcharge their bellies
at home, but their banquets
they kept in high wayes, they
moulded bread with their feet,
and ſtirred their clay with their
hands. They did uſe to write
after the *Hebrewe* faſhion, begin-
ning their letters on the right
hand.

When any of them met toge-
ther at Dinner or Supper, before
they departed, there came in one
that brought a picture of a dead
man, upon a ſtaffe made of
Wood, of a Cubit length, or
ſomewhat more, and ſhewed
it to every one of the gueſts
ſaying, behold, and looke upon
this

this, drinke, and bee refreshed with pleasure, for such a one shalt thou be after thy death. Their lawes were such, that perjured men lost their lives, as though they had beene guilty of two offences: the one of violating piety towards God, the other of breaking faith and promise amongst men, which is the surest knot of humane society. If any travailer found any man beaten of theeves, and would not helpe him if he could, he should bee found culpable of death; if hee were not able to helpe him, he was bound to detect the theeves, and to follow the action against them: and he that did neglect to doe this, was punished with certaine stripes, and kept without meat for three dayes. If any Father killed his son, there was no punishment of

death appointed, but for 3 daies and nights, continually hee was commanded to bee about the dead body; for they thought it no just thing to take away life from him, that gave life to his children, but rather that hee should bee punished with continuall paine and repentance of his fact, that others might fear to do the like. Paracides they caused to bee burned upon an heape of thornes: and such as uttered any secrets to their enemies, they caused their tongues to bee cut out: And they that did counterfeit or clip mony, had both their hands cut off; so that with what part of the body the offence was made, with the same hee should tollerate punishment. If any had violated a free woman, his naturall parts were cut off, because in one fault he committed

three

three haynous things, that is, an injury, corruption, and confusion of children. He that was taken in voluntary Adultery, had a thousand stripes with rods, and the woman was mangled upon the nose. The Priests could have but one Wife, but the laity as many as they could keepe.

The bringing up of their children was with small cost, for it came not unto the charge of twenty groats the whole Education of their full age: and and this is not to bee marvelled at, because *Egypt* is a hot Countrey, and therefore they live naked without any kinde of Garment; and they feed upon roots, the which, they eate sometimes raw, and sometimes rosted in Imbers. The Priests did teach their children especially *Geome-*

try, and Arithmeticke. They did drive away sickneſſe either with faſting or with vomit, the which they uſed every third day. Their opinion was, that all diſeaſes came of ſuperfluity of meates, and therefore that to be the beſt cure, which tooke away the matter and cauſes.

The ſeven Saxon Kingdomes that England was once diuided into.

THe firſt was the Kingdome of *Kent*, which had his beginning of the *Saxon Hengiſt*, in the yeare of our Lord 476, and the fift yeare of *Vortiger* King of *Britaine*, his laſt reigne, (for he had beene depoſed) the Kingdome continued 342 yeares, till that *Egbert* King of *Weſtſaxons*, vanquiſhed

Baldred

Baldred last King thereof, and joyned it to his owne Kingdome.

The second Kingdome was of *Sussex*, or *Southsaxons*, which began by the *Saxon Ella*, in the yeare of our Lord 482: and the second yeare of *Aurelius Ambrosius* King of *Britaine*. This Kingdome continued not above 112 yeares.

The third Kingdome was of *East-angles*, or *East-Englishmen*, and contained *Northfolke* and *Suffolke*: it was first begunne by the *Saxon Vffa*, about the yeare of our Lord 492: and the 11 yeare of *Aurelius Ambrosius* King of *Britaine*. This Kingdome continued 376 yeares; the last King whereof was Saint *Edmond*, martyr'd by the *Danes*.

The fourth was the Kingdome of *Westsaxons*, containing

the West-countrey of *England*, and had his beginning by the *Saxon Cerdicus*, the yeare of our Lord 522: and the fift yeare of *Arthur* the great King of *Britaine*, and endured from the first yeare of *Cerdicus*, to the last of *Alured*, the terme of 371 yeares. The Kings of this Countrey subdued at length all the other fixe Kingdomes, which *Egbert* beganne, and *Alured* finished, making all the South part of this Hand one Monarchy.

The fift was the Kingdome of *Northumberland*, containing the Countries betwixt the river of *Humber* and *Scotland*, had his beginning of the *Saxon Ida*, King of *Bremicia*; the yeare of our Lord 547: and the second or last yeare of the reigne of *Aurelius Canon*, King of *Britaine*.

This

This Kingdome of *Northumberland* was at the first divided into two Kingdomes, the one was called the *Brenicia*, which bended towards the North, and the other *Deyra* (about) the Countrey of *Durham*: and this Kingdome continued some-while under one King, sometime under two, the terme of 409 years: first under the *Saxons*, and then under the *Danes*.

The sixt Kingdome was of the East *Saxons*, or *Essex*, which beganne by the *Saxon Sebert*, the yeare of our Lord about 614, and continued from the beginning of the reigne of *Sebert*, till the eighth yeare of *Edward* the elder, 293 yeares.

The seventh Kingdome was of *Mercia*, containing *Huntingtonshire*, *Hertfordshire*, *Glostershire*, and others: and was the

greatest of all the other, taking his beginning of the *Saxon Penda*, in the yeare of our Lord 626, after the comming of *Hengist* 126 yeares: during the reigne of *Cadwan* King of *Britaine*, and continued from *Penda*, till that *Edward* the Elder chased out the *Danes*, about 280 yeares. These 7 Kingdomes of the *Saxons*, beside that of *Wales* and *Scotland*, were all contained at once in this *Iland* of *Britaine*, and continued a long space.

The foure Monarchies.

THe first Monarchy was of the *Assyrians*, founded by *Ninus*, about the yeare of the World 2220, augmented by the Queene *Semiramis*, and after it had endured the terme of

1300

1300 yeares, it was translated by *Arbactus* unto the *Medes*; and there having endured 350 years, it was lost by *Astyages*, and conquered by *Cyrus*.

The second Monarchy was of the *Persians*, founded by *Cyrus*, the yeare of the World 3425, which after it had endured 191 yeares, was lost by *Darius*, and subdued by *Alexander* the great.

The third Monarchy was of the *Grecians*, founded by *Alexander* the great, in the yeare of the World 3634, and before Christ, 320 yeares, after whose death it was divided among the Prefects, which in his lifetime he had appointed in divers Countries: by which division *Seleucus* was King of *Syria*, *Ptolomeus* of *Egypt*, *Antigonus* of *Asia*, *Cassander* of *Macedonia*, and

and *Greece*: all which Countries were after subdued by the *Romans*.

The fourth Monarchy or Empire was of the *Romans*, founded by *Iulius Cæsar*, in the yeare of the World 3914, after the building of *Rome* 706 yeares, and before Christ 47 yeares. This Monarchy flourished about the space of 470 yeares, till that after the death of *Theodosius* the great, it was divided by his two Sonnes into two Empires: *Arcadius* was Emperor of *Constantinople*, which Empire endured (though afterwards much diminished by the invasions of barbarous Nations) untill the yeare of our Lord 1453, and then was quite lost by *Constantine*, and conquered by *Mahomet* second King of *Turkes*. *Honorius* was Emperour of *Rome*, which Em-

pire

pire shortly after, in the yeare of our Lord five Hundred Seventy five, and about the ninth Moneth of the Reigne of *Augustus*, was utterly ruinated and spoyled by *Othacar* King of *Gothes*. And long after, in the yeare of our Lord Eight Hundred and one, it was restored by *Charles* the great, and by him united to the Crown of *France*; and by his successours translated into *Germany*, where it yet remaineth as a shadow onely, or representation of the greatnesse and majesty of the ancient *Roman* Empire.

How

How the Torneyments and Justes beganne first in Saxony.

The Torneyments were first invented in the time of *Henry Auceps*, the 2 Emperour of Germany in the yeare of our Lord 934.

HEnry Duke of *Saxony*, in the yeare of our Lord 9[illegible] beeing assaulted and incombred much with Infidels, and Heathen Nations, made an assembly of a great multitude of the Nobility, to assist him in his Warres against the *Saxons*, wherein he had so good successe, that triumphantly he had the victory over them.

Thus after hee had given the repulse to the Infidels, considering what a number of the Nobility he had, dayly exercising themselves in Martiall acts, thought it meet, that after the end of his long and great Warres, to recreate them with some

me honeſt and pleaſant exer-
ſe : Hee had compaſſion over
em, becauſe ſome of them
habiting amongſt Citizens,
ould bee occupied with civill
ſineſſe, and not in the exer-
ſe of noble and honourable pa-
imes, meete for ſuch perſona-
es as they were: and therefore
e preſcribed certaine articles,
cording to the which they
ould live, and if they did tranſ-
reſſe them, that they ſhould be
uniſhed in the open Tornia-
ent: theſe articles were twelve
n number.

The firſt, whoſoever of the
Nobility, ſhould ſay or doe a-
y thing againſt the Holy faith,
e ſhould be reſtrained from the
Torneyment, and if under
he colour or excuſe of the No-
bleneſſe of any of his anceſtors,
ny doth preſume to enter the

liſts,

lists or the Torneyment, let him with shame be driven away.

The second, whosoever comming of noble blood, doth attempt any thing against the royall Majesty of *Cæsar*, let him be punished openly in the Torneyment, and of this article was the Authour *Conradus*, a Prince of *Palatine*.

The Duke of *Franconia* was the Authour of the third, which is this: Whosoever comming of a noble house, betrayeth his Lord, or forsaketh him, or excciteth to fly away in an Army without any necessary cause, or slayeth his innocent companions, let him have punishment in the open *Torneyment*.

The Duke of *Sueueland* made the fourth after this sort: Whosoever comming of Noble Parentage, doth violate or defame

or words or deeds, Virgins or Women, let him be openly corrected in the *Torneyment*.

The fift Article the Duke of *Bavaria* made in this manner. If any of the Nobility bee apprehended or reproved, to have corrupted or falsefied the Seale, or to have violated his Oath, or hath beene noted of infamy, let him as unworthy bee kept from the *Torneyment*.

The sixt is, if any Noble-man did either secretly or openly slay his wife or bed-fellow, or had helped by his counsell or deede to the destroying of the Lord, the law of the *Torneyment* should take place against him.

The seventh, if any did spoile and rob Churches, Chappels, Widdows, or Wards, or kept by force that which was theirs, from them, whereas they were rather

ther to be helped and maintained, that he should bee discorrected for it.

The eighth, If any noble man were become an enemy to another, and did not maintaine his cause by lawfull order, or by martiall law, but would hurt his adversary by robberies, or by destroying of his goods, especially his Wines and Corn whereby the Common-wealth is endamaged, let him be tormented in the Torneyment.

The ninth, If any did presume to make any alteration, or any heavy burden upon others otherwise then of ancient time were used, howsoever it were done, &c. that hee should have his correction in open Torneyment.

The tenth, If any were convict of Adultery, &c. in like manner

anner let him be amended.

The eleventh, Whatsoever
loble-man doth not live as a
loble-man should doe, &c. in
e manner let him bee puni-
ed.

The twelfth, Hee that will
e at the Torneyment, not com-
ing of noble parentage, or
annot prove his Nobility in
oure descents, hee may not
ter into the exercise of the
orneyment.

Thus in a briefe summe you
ay see the manner of the Tor-
eyment in *Saxony*.

The

The eight Parliaments of France.

THE chiefe and generall Juſtice of the Realme of *France*, is continually kept in eight Cities, wherein are Palaces made expreſſly for that purpoſe: and this generall kinde of Juſtice is divided into eight parts, according to the eight Cities, and every of them is called Parliaments, which differ very little from our *Terms*, but whereas theſe are but four times in a yeare, thoſe are continually kept, each of them having inſtead of our Lord Chancelour a chiefe Preſident.

The firſt and chiefeſt of the Parliaments is that of *Paris*, called the Court of the Peers of *France*: and to the equi

d judgement of this Parlia-
ent, many forraigne Kings and
inces have submitted them-
lves in matters of greatest im-
ortance, as to the most vene-
ble and chiefest Senate of Ju-
ce in the world. Such were
e Emperour *Frederick* the se-
nd, called *Barberossa*, King
both *Scycils*, when he sub-
itted himselfe to the judgment
this Court of Parliament, as
uching all the controversies
his Empire and Kingdomes,
hich he had against Pope *In-
cent* the Fourth: *Philip* Prince
Tarente, and the Duke of
rgundy, who submitted them-
yes to this Parliament, for
e controversie betwixt them
on the expences of the reco-
ry of the Empire of *Constan-
ople*. The Duke of *Lorraine*
bject to the Empire, and the
Lord

Lord *Guy* of *Chastillon*, who submitted themselves to the judgement of this Court, as concerning the limitation of their lands and possessions: the Daulphin of *Vienna*, and the Earle of *Savoy* submitted themselves to the judgement of this Parliament, concerning the suite betwixt them, for the homage of the Marquisat of *Saluces*. Moreover, without the consent of this Parliament, it hath not beene seene that the Kings of *France* have done, or passed any matter of importance touching the state of the Realme, so much is it respected both within the Realme, and abroad. This Court of Parliament was first ordayned by *Philip the fair*, King of *France*.

The second Parliament is at *Bordeaux*, for the Countries of

Guyen,

Guyen, Gascoine, Xaintonge, Perigort, part of Poictou, and others; and was first ordained by Charls the seventh.

The third Parliament is at Roüen, for the Dukedome of Normandy, first made exchequer by Philip the faire, and afterwards continuall Parliament by Lewes the twelfth.

The fourth Parliament is at Tholouze, first ordained for certaine times in the yeare by Philip the faire, and afterwards made continually by Charles the seventh, for the Countrey of Languedoc.

The fift Parliament is at Greuble, for the Countrey of Daulphine, instituted by Lewes the eleventh.

The sixe Parliament is at Dijon for the Dukedome of Burgundy: it was likewise ordayned by

by the ſaid *Lewes* the eleventh.

The ſeventh Parliament is at *Aix*, for the Earledome of *Provence*, appointed by *Lewes* the 12.

The eight Parliament is at *Renes* in *Britaine*, ordayned by *Henry* the ſecond. Of all theſe Parliaments *Paris* Parliament is the chiefe, and certaine caſes are reſerved to bee judged onely at the Parliament of *Paris*.

Of the Oyſtridge.

THE *Oyſtridge* is found eſpecially in *Affrica*, his head is covered with ſmall haires, his eyes be groſſe and blacke, his neck is long, his bill is ſhort and ſharpe, his feete hath as it were a by partite hooſe. *Pliny* ſaith, that hee exceedeth the

height

height of a man on horseback, and that his Wings helpe him little. But with his Nailes which are like Hoofes, hee tasteth stones, and throweth against those which persecute him: Hee doth digest whatsoever hee devoureth, be it never hard. Hee is of a marvellous fooliſhneſſe, for if he hath once hidden his head under a buſh, hee thinketh himſelfe ſafe and not to bee ſeene. It is ſaid to be a ſimple and forgetfull thing, and that as ſoone as it hath brought forth egs, it forgetteth them, untill the yong commeth forth, which is thought to bee eaſily done, becauſe they leave the egges in the warme ſand, ſo that the yong may ſoone be hatched, the which the males doe feed and cheriſh when they are brought forth.

When he seeth that he cannot avoide taking, he casteth stones against his followers, and many times hurteth them. His Nest is commonly found in the Sand, well made with Bulwarkes and Bankes, to keepe away raine from the yong.

Of the Empire of Cathay.

THE Empire of *Cathay* is ruled by the great *Cham*. With this Nation one man may have many Wives, and when the Husband dyeth, every wife pleadeth her owne cause before the Judges, and sheweth her merits, so that which of them soever is adjudged to have been the most officious and dearest wife to her husband, shee in her best apparell and all her

Jewels, as though shee had gotten the victory of the other, goeth willingly and merrily unto the heape of Wood, where her husband shall be burnt, and lying downe by his carcasse and embracing it, the fire is kindled, and so she is burnt with her husband: the other of his wives after this, live in great shame and obloquy. They match not together for Wealth or Nobility, but for excellency of beauty, and procreation sake. The people of *Cathay* have this opinion, that they thinke no other Nation to see with both eyes, but themselves; they are perswaded also, that they excell all other in subtilty of Arts and Sciences. It is a white kinde of people, without beards, of small eyes, and lacking true piety and due obeisance to God: for some of them

worshippe the Sunne, some the Moone, others certaine Images of mettals, and other some an Oxe, so that they be full of monstrous superstition. The Emperour keepeth his Court at his Citty called *Cambalu*, which is the noblest Mart in that part of the World: for there is almost never a day throughout the yeare, but that a thousand Carr-loads of Silke almost are changed, and brought there amongst Merchants. The Emperour keepeth in his Court twelve thousand Horsemen to keepe his body. Their order of watching is thus; One Captaine with three thousand garderh the King within the Palace for 3 dayes, and so doth another other 3 dayes following, and thus they keep their courses. When the Emperour sitterh downe to meate, he hath his

his principall and greateſt Queen on his left hand, and his children which be of royall blood, on his right hand, in a lower place. No Man that ſitteth downe in this Hall, drinketh, or is ſerved in any other veſſell but of Gold: the Princes and Noble-men that ſerve the King at his meate, cover their mouths with moſt fine ſilke clothes, leſt they ſhould breath upon the Kings meate or drinke, and when the Emperour taketh the pot to drinke, all the Muſitians begin to make great melody, and the other miniſters bend their knees.

The thirteene Cantons of Swisserland.

THe inhabitants of *Helvetia* or *Swisserland*, after they had emancipated themselves from the yoake of the Empire, and expelled the Nobility of the imperiall fashion, beganne to make Leagues and Confederacies one towne with another, to fortifie themselves by that meanes against forraigne invasions, if any happened. And in processe of time, within little more then an hundred yeares, are increased to the number of 13, which they call *Cantons*, by which the whole Countrey of *Swisse* is governed and defended. And here (according to their antiquity) I place them the first that confederated toge-

together, and gave example to the reſt, were *Vri*, *Switz*, *Vnderwald*, Villages; and theſe three by little and little, have drawne to their Faction all the reſt that follow, *Lucerne*, *Zurich*, Cities; *Glaris*, *Zug*, Villages: *Berne*, *Fribourg*, *Soulleurre*, *Baſle*, *Schaffauſe*, Cities: *Appenſel*, Village, whereof 7 profeſſe the Romiſh Religion, viz. *Vri*, *Switz*, *Vnderwald*, *Zug*, *Lucerne*, *Fribourg*, and *Soulleurre*, the reſt are *Zuinglians*: which diverſity of Religion hath cauſed diſſention, and mortall Warres of late yeares among them, although they be all ſworne together to defend their Liberty againſt Strangers.

The

The twelve Peeres or Paires of France.

IN the Realme of *France* to be a Peere is the greatest dignity under the King, for that in many things they have almost equall Authority with Kings, for Peere in the *French* tongue signifieth equall. But because it may bee too prolixe a matter to speake of their Prerogatives, it shall suffice to number them, and each of their offices at the facing or coronation of a new King. These ancient Peeres are twelve in number, whereof six are of the Clergy, and sixe are Lay-men: the six of the Clergy with their Offices at the Coronation, are the Archbishop and Duke of *Reins*, which hath his accustomed

stomed charge to oynt and consecrate the King: the Bishop and Duke of *Laon*, whose office is to bring the holy Ampoule, or divine water, wherwith the King is annointed; the *Bishop* and *Duke* of *Langres*, whose office is to bring the Scepter, and the hand of Justice; the Bishop and Earle of *Beauvais*, bringeth the Kings cloake, the Bishop and Earle of *Chaalons*, bringeth the Kings Ring; the Bishop and Earle of *Noyon*, bringeth the Kings Girdle. The sixe temporall Peeres with their offices at the Coronation, are the Duke of *Burgundy*, Deane or chiefe of the rest, whose office is to bring the *Kings* crown: the Duke of *Guyen* bringeth the first square Banner; the Duke of *Normandy* bringeth the second square Banner: the Earle

of *Tholouse* bringeth the Kings spurres: the Earle of *Champaine* bringeth the Kingly Banner, or the Standert of Warre: and the Earle of *Flaunders* bringeth the Kings sword. And although the five first temporall Peeredomes be united to the Crowne, and the sixt bee subject to another Prince, yet at the Kings coronation, there are other Noble men appointed to supply their roome and offices. These bee the twelve ancient Peers, although since their creation others have beene made, which though they have like authority to judge in the Court of Parliament, yet they want offices at the Kings Coronation, and beare not that majesty that the other Peeres doe, for that they are not of so great antiquity.

The foure parts of the World.

Europa so called from *Europa* daughter of *Agenor* King of *Lybia*; and of the *Phœnicians* brought hither (as Poets feigne) by *Iupiter*, in the shape of a Bull: but as Historians write, by a *Cretan* Captaine named *Taurus*; is separated from *Asia*, as is hereafter shewne; and from *Africk* by the *Mediterranean sea*. It is in length 2200; and in bredth 1200 miles.

Asia so called from the daughter of *Oceanus* and *Thetis*, Wife to *Iapetus*, and Mother to *Prometheus*; or as some say, of *Asia* the sonne of *Manes*, King of *Lydia*; is separated from *Europe* by the river *Tanais*, now called *Don*, by the Sea called in time past *Palus Meotides*,

Meotides, now *Mare de Zabache*: and by Ponto Euxino: now *Mare maiorica*; and by part of the *Mediterranean* Sea: and from *Affrike* by the River of *Nile*, the *Red Sea*, and the Egyptian *Isthmus*. It stretcheth in length 5200 miles, and in breadth 4560 miles. And

Affrica, which some say, is so called of one *Afer*, of the line of *Abraham*, is separated from *Europe* by the *Mediterranean* Sea, and from *Asia* by the *Red Sea*, and the River of *Nile*. *Affrica* is in length 4155, and in breadth 3920 miles.

America or *West India*, so called of *Americus Vesputius*, but first found out by *Christopher Columbus* of *Genua*, the yeare of our Lord 1492: It is like an Iland round about environed with the great Ocean: but the length and

breadth

bredth no man knoweth. Affrica is greater then Europa, Asia then Affrica, and America bigger then all.

The eight times that Rome hath beene taken.

ROme was first taken by the Gaules, under the conduct of their Captaine Brennus, the yeare of the Foundation of the Citty about 365, and the yeare of the world 4275, and the yeare before Christ 364. This Brennus is by the Britaine and English Chronicles reported to bee a Britain, and brother to Belinus, King of Britaine; but neither the Chronicles of Rome, nor of Gaul, doe speake of any such matter.

Rome was secondly taken by Alaricke, King of Gothes, after hee had held his siege to it the space

space of two yeares, which befell the yeare of the Foundation of the City 1164, the yeare of our Lord 412, and the 25 yeare of the Empire of *Honorius*. It is written in the Chronicles of *Constantinople*, and in other places, that as *Alaricke* (being a Christian) marched with his Host towards *Rome*, a certaine Monke, of holy life and great authority, came unto him, who having audience, admonished and counsailed him to breake off that evill purpose, and to remember that he was a Christian, and that for Gods sake he would moderate his wrath, and that he should not take pleasure in the shedding of Christian blood, sith that *Rome* had not in any respect offended him: Unto whom *Alaricke* answered, Thou must understand

man

man of God, that it proceedeth not of mine owne will, that I go against *Rome*: but contrarily I assure thee, that every day there commeth unto me a man, which constraineth and importuneth me thereunto, saying unto mee, Hasten thee, goe against *Rome*, destroy it utterly, and make it desolate. At which words the religious man being astonished, durst not reply, and so the King followed his enterprise.

Rome was thirdly taken by *Genserick*, King of *Vandales*, the yeare of the Foundation of the Citty 1208, the yeare of *Christ* 456, who sacked and burned in it many places, which befell in the Empire of *Marcian*.

Rome was fourthly taken by *Totila* King of *Gothes*, who because hee could not obtaine peace of the Emperour

nian, commanded the Citti-
zens to avoyde the Citty,
and afterwards burned, sacked,
and destroyed almost all the
Citty, Walls, and the Capitoll,
and made it altogether desolate,
in so much, that never since it
could be repayred according to
the first forme, although a while
after, *Belisarius* peopled and
repaired a great part thereof,
and calling againe the old inha-
bitants, fortified and strength-
ned much the Walls. This deso-
lation happened the yeare after
the foundation the Citty 1300
after Christ 548, and the 21
yeare of the *Empire* of *Iustinian*.
Rome was fiftly taken by the
fame *Totila* King of *Gothes*,
after that *Belisarius* had repeo-
pled and repaired it.

Rome was fixtly taken by
Gothes and Saracens, fol-
lowed

lowers of Mahomet his Law, which in great multitude came into Italy; and in the yeare of our Lord 833, sitting in Rome, Gregory the fourth, and governing the Empire Lodwick the first, besieged, tooke, and sacked Rome, prophaning the temple of Saint Peter: which done, they returned to their ships, charged with prey and prisoners. Rome was seventhly taken by Henry the fourth of that name, Emperour of Germany, sitting in Rome Gregory the seventh: this time Rome was most cruelly destroyed, by reason that both the armies of the Pope and the Emperour skirmished, and fought long within the Citty, and the Capitoll, which had beene before destroyed, was now again repaired: which befell the yeare of our Lord 1082. Authors write

write, that Rome was never so much endamaged at any time, as at this; by reason of the lamentable destruction that was done by the Normans on the Popes side, and Germans for the Emperour.

Rome was last taken by Charles the last Duke of Bourbon; who being slaine as hee scaled the walls at the first assault; and by that chance the Souldiers being in liberty, and without a Head, pitifully destroyed the City, and committed all kinde of enormities, and barbarous cruelties, saving that they burned not the Churches, although they spoyled and robbed them to the uttermost: For a great part of the army were Germans, and most of the Germans Lutherans. This adversity happened to Rome the yeare of our Sa-

viour

our 1527, sitting at *Rome* Clement the Seventh, and governing the Empire *Charles* the fift.

Six Orders of Chivalry, which continue at this day among Princes.

THe first and ancientest of these Orders of *Chivalry* or *Knighthood*, is the Order of the Garter, instituted the yeare of our Lord 1348 in *Bordeaux*, chiefe Citty of the Dukedome of *Guyne* in *France*, by *Edward* 3. King of *England*, and then possessor of that Dukedome: which Order hee consecrated and dedicated to Saint *George*: though the motive of the institution thereof, proceeded of the losse of a Garter, which hee supposed to have bin the

the Countesse of Salisburie: but I referre the Reader to the Chronicle. And it happened in this manner: As one day he was entertaining her with pleasant talke, a Garter chanced to unloose and fall downe, the King indeavouring to take it up, wittingly caused such a jest, as moved the Noblemen to laughter: the Countesse thereat blushing, and blaming that more then seemely familiarity of the King; for that hee had caused such a jest among the Assistants, said sharply to him, and the rest, *Honi soit qui mal y pense*: which Englished, is, *Evill to him that evill thinketh*. And the King in recompence of his rudenesse, sayd forthwith, that before it were long, those Noblemen which had made a jest and laughing at the Garter fell

downe

downe, should esteeme themselves much honoured to weare it for a marke of Honour and Chivalry, and thereupon ordayned the said order, and dedicated it to Saint *George*, and made thereof 26 Knights, and ordeyned that they should wear their Clokes of Violet-colour Velvet; their hoods of red Velvet, lined with white Damaske; their Bases of red Velvet, and under the left knee a blew Garter, buckled with Gold, garnished with pretious stones, and about it wrought these words of the Countesse of *Salisbury*; *HONI SOIT QVI MALT PENSE*, and a colour of Gold, full of red and white Roses, with an Image of S. *George* hanging thereon: and about these Roses are written those words which are

in

in the Garter. There are of this
Order 26 Knights, of which
the Kings of *England* are Sove-
raignes; and it is so much de-
red for the excellency, that
Emperours, 22 forraigne Kings,
20 forraigne Dukes, and diver
Noble-men of other Countries
have been fellowes of it. Abo
their necke they weare a blew
Ribbond, at the end of which
hangeth the Image of Saint
George, upon whose day the
Installation of the new Knight
is commonly celebrated, be-
ing the three and twentieth o
Aprill.

And although it was first or
dayned at *Bourdeaux*, yet the
said King *Edward* the 3. would
that the siedge and place of the
solemnizing thereof should be
at the Church of *Windsor*, here
in *England*; where at the same
time

he founded Canons, or a
anonry, for the better pro
nity of the Knights of the
rder.

The second order in antiqui
is the Order of the Annun
ion, instituted *Anno Dom.*
56, by *Amede* the sixt of that
me, Duke of *Savoy*, and sur
med the greene Knight. The
knights of this Order, weare a
reat collar of Gold, made win
ing with three laces, which are
alled of Love, wherein are
nterlaced these words, *FERT*,
ERT, *FERT*, every let
er importing his Latine word,
hus, *F*, *fortitudo*, *E*, *ejus*, *R*,
hodum, *T*, *tenuit*: that is, His
orce hath conquered *Rhodes*.
nd at this Collar hangeth an
mage of our Lady, and of an
Angell saluring her; and for that
ccasion is called the Order

of

of the Annunciation. The collar is of 12 links, to shew the 12 mysteries of the Virgine, each link being inter-woven one with the other, in forme of a true Lovers knot. The number is fourteen Knights, the solemnity is kept annually on our Lady-day, in the Castle of Saint Peter in Tarrin. This Earle ordeyned this Order in memory of the great Duke of Lorrain, who succoured the Knights of Saint Iohn, when they conquered the Ile of Rhodes upon the Turkes, in the yeare of our Lord 1310.

The third in antiquity is the Order of the golden Fleece, founded upon the Fable of the golden Fleece, that Iason with the other Argonauts went to seeke in the Ile of Colchos, which is to say, that hee went to the

Mine

Mine of Gold; or in Analogie to *Gideons* Fleece, as some will, and ordeyned by *Philip* the second, surnamed the good Duke of *Burgundy*, in the yeare 1430: the compleate number of which Order were at first 25 Knights, and raised afterwards by the said *Philip* to 31. *Charles* the fift raised them to 51: and now there bee as many as the King of *Spaine* will invest with. They weare a Collar of Gold, interlaced with an Iron, seeming to strike fire out of a flint, the word *ex ferro flamma*; and at the end hangs the Fleece, or *Toison d'or*. Their Cloaks and Hoods are of Scarlet, garded with Embroydery of flames of fire. *Philip* appointed for the celebrating of that Order St. *Andrews* day, being the 30 of *November*. But the

Emperor *Charles* the fift, (being
of the house of *Burgundy*, and
chiefe of that Order) changed
their apparell, and ordained
that their Cloaks should be
Crimson Velvet, and
Hoods of Violet colour Velvet
and that underneath they should
weare a Cassocke of cloath
Silver.

The fourth in antiquity is the
Order of St. *Michael* the Arch
Angell, instituted by *Lewis*
11 of *France*, the first day
August, in the yeare 1469
ordained that of that Order
there should be 36 Knights
which afterward were augmen
ted to 300 Gentlemen
nasie and of Armes without re
proach, of whom hee himself
was chiefe and Soveraigne,
after him his successors Kings
of *France*. And the brother

ompanions of this Order were
ound, at the receiving there-
f, to forsake and leave all other
Orders, if any they had, either
f a Prince or any company, on-
y excepting Emperors, Kings,
nd Dukes, which beside this
Order, might weare that Order
whereof they were chiefe,
with the agreement and consent
of the King and brotherhood of
the said order: and in like man-
ner the said King of *France*
migho weare beside his owne,
he Order of other Emperours,
Kings, and Dukes. And for the
onnoissance of this Order, and
he Knights thereof, he gave
o every of them a Collar of
Gold, wrought with Cockle
hells, enterlacing one another
with a double pointing Ribbon
f Silke, with golden Tagges,
he word, *Humeris Arenor Occi-*

ni, which King *Francis* the first, because his name was *Francois*, changed into a white Friars or *Franciscans* Girdle, made of a twisted coarde; and hangeth on that Collar a table of St. *Michael* upon a Rocke, conquering the Devill. Of the institution of this order, is made a book, containing 98 Articles, wherein are set downe the things whereunto the Knights of this Order are subject.

The fift Order is that of the Holy Ghost, instituted by *Henry* the 3 King of *France* on *New-yeares* day, in the yeare 1579 it was called by the name of the Holy Ghost, because this *Henry* was on *Whitsonday* chosen King of *Poland*. Of this also is written a Booke, containing the Articles whereunto the Knights there

are bound. Among the which I have principally noted one, that is, to defend and sustaine the Clergy: for the King doth give to every of them the rent of certaine Abbies, religious Houses, or other spirituall lands, whereof they shall allow a certaine stipend, to the entertaining of a certaine number of religious persons in every religious house under him; and for that benefit are sworne at the entring into the said Order, alwayes to defend the Spirituality, and maintaine the Clergy in their priviledges; but how they keepe their Oath, it is well seene in every place of their spirituall possessions: and thereof my selfe have oftentimes had ocular experience for travailing in that Country, and passing o ten-

vigil

times by goodly religious hou
ses, I have sometimes for recre
ation (having well tryed th
courteous demeanor, that com
monly Religious men use to
wards strangers that come t
view their houses) entred int
sundry of them: where I hav
divers times beene sufficientl
enformed by the religious, ho
the King had given the rent
and possessions of their house
to the Knights of his Orde
with the conditions already re
hearsed, which Knights allo
them such bare exhibition,
by reason it is not sufficient t
entertaine the fourth part o
the number by them appoy
ted; almost all of them a
constrayned eyther to forsa
their houses, and begge,
else there to starve: throu
which occasion, many god
religio

religious houſes are of late fallen in decay for want of reparation, trimming up, and inhabiting, and will do more and more without a redreſſe. And this have I learned in divers Religious houſes beſide the common murmuring of the Clergy: and ſo wee may ſee, how theſe Knights, called of the Holy Ghoſt, for to defend and maintaine the ſpirituality, doe under pretence thereof, rob, and prodigally waſt the ſpirituall poſſeſſions: ſo that it may ſeeme only to be a policy (under the correction of better judgement) put in the Kings head, to diminiſh ſpirituall livings (which in that Country are wonderful great) and ſatisfie his prodigall minde, in rewarding by that meanes his flatterers; becauſe through his exceeding laviſhneſſe, hee is

scarce able otherwise to reward them. The Bishop of *Rome* considering what dismembring of Church-lands, and decay of *Gods* service commeth through this Order in the Realme of *France*, will not grant the confirmation thereof, although the King hath beene instant for the same; but notwithstanding the Popes misliking thereof, the Order is maintained, though to the great weakning of the Religion in that Countrey. Yea, at the last celebration thereof, which was on *New-yeares* day even, 1581, I saw three Bishops were admitted into that Order. The Collar is of *Flowers de lys*, and flames of Gold, with a Crosse and a Dove on it pendant, representing the *Holy Ghost*, wrought in Orange-tawny Velvet, garnished about with silver beames,

which

which the Knights of that Order wear upon their Cloakes, before their heart. Their robe is a blacke Velvet Mantle, powdered with Lillies and flames of Gold and Silver. None are admitted to this Order, who cannot proove their Nobility by 3 descents at least.

The sixt Order is of the Bath, brought first into *England* by *Henry* the Fourth. They are created at the Coronation of Kings and Queenes, and the installation of the Princes of *Wales*. Their duty is to defend true Religion, Widdows, Maids, Orphans, and to maintaine the Kings rights.

Of the Cannibals.

THe Cannibals are wilde people, feeding upon mans flesh, which is a very sweete kinde of flesh. If they get or finde any children within the age of 14 yeares, they feede them, and cram them as we doe Capons, but those which are beyond 14 yeares of age, they kill them out of hand, devouring their hot guts immediately, and the other parts of their bodies they salt, and lay up as we doe poudred flesh: they eate no women, but keepe them only for the bearing of children, as we doe Hennes for egges.

If any for age is past childe bearing, shee doth all drudgery like unto a bond-woman: they have no houses, but the

erect many trees together, and so combine them in the top that it serveth for lodging. Their beds be made of Silke and Hey, they have no Iron, but they use bones instead of Iron, they dresse their meate in earthen pots, mingling the flesh of Parats, Geese, Ducks, and mans flesh together. They are now come to more civility then they had in times past.

Of the Lyon.

LYons live in many Countries, in *Affrica* they have a cruell and terrible looke, and thinne haires. *Plinie* thinketh that his especiall valiancy is, when his maine covereth his necke and shoulders. In *Affrica* for the scarcity of waters, many wilde beasts meete together at some

some one puddle, where males and females of divers kindes use naturall conjunction whereof commeth monstrous yong. *Aristotle* saith, that the shee Lyon hath at her first generation five yong, and that every year after, shee bringeth forth lesse by one, untill shee waxe barren, and that her yong are without shape or fashion, about the bignesse of a *Weasell*. *Herodotus* and *Gellius* thinketh the contrary, that shee bringeth forth one every yeare. *Democritus* saith this beast onely, is bred and brought forth with open eyes, and that hee is given to little sleep, as it may appeare, because his tayle is often wagging as hee sleepeth. The Male Lyon maketh urine like unto a Dogge, which is strong in savour. The Lyons drinke seldome, the

feed

feed every other day, after fatiety they be without meat fortie dayes, they devoure such things as they can wholly: they live long. The Lyon only of all fierce and cruell beasts, sheweth clemency towards the humble: for hee spareth the prostrate, and when he rageth he useth his violence rather against Men then Woemen. He never uttereth his Force against infants and children but beeing driven with great Famine thereto. His tayle is a note of his minde and stomacke, as the eares bee in a horse: for if his tayle stirreth not, he is gentle and peaceable, the which is a rare thing, for he is most commonly angry. He keepeth his desire of revenging long, against any that have hurt him, being wounded, hee doth note and marke him that

that gave the wound, and in a great multitude will invade him. His bones are found, and not hollow, whereof some write, that out of his bones fire may be striken as out of stones, and therefore sometimes he is sonning with anger, and in such a burning heate, that hee dyeth presently.

He is never exasperate or moved, but either by famine or hurt. This one thing is to be noted in so cruell a beast, that wheeles runned about, and empty Carts, and the combes and singing of Cocks doth make him afraid, but especially hee is afraide of fire.

Of the people called the Nigrites and others.

THere is a kinde of people nigh unto the confines of the west *Arabians*, called *Azuagi*, whose colour is betwixt blacke and ash-colour: they live with Barley and Dates, and Camels milke, and because they are neare unto the *Nigrites*, they feede sometimes upon divers kinde of pulse: they be no great feeders, for the scarcity of victuals maketh them to suffer and tollerate much famine. The *Portugals* use merchandize with them in these our dayes. They cover their heads with a linnen roller, whereof one part hangeth downe by the Fore-head, so that they coveral their mouth there-

therewith. For they are almost as much ashamed to shew their mouthes as their privy parts, and therfore they keep their mouths close, never opening them, except it be to take meate, and that because they would not let any filthy aire and vapour to slip out thereby. They doe greatly esteeme fat and corpulent women, and such as have large and faire breasts and dugges. Within this Countrey the travaile of sixe dayes journey will bring a man to a place called *Tagaza*, from whence is brought much plenty of Salt, the which is carryed away upon Camels backs into divers places, and especially to the Kingdome called *Melli*. The people called *Mellites* be somewhat beyond the Equinoctiall, and have most fervent heates, and

there-

therfore at certaine times in the yeare their blood is infected, ſo that if they had no remedy by Salt, they could not live by any meanes: their Salt is divided into ſuch lumps, that one Salt ſtone is enough to be borne upon one mans ſhoulders. But when they come to the Countrey called *Melli*, they loade one Camnell with two ſalt ſtones, as for the poorer ſort, that are not able to have Camnels, they carry their Salt upon their ſhoulders, and ſome upon their heads, and that in ſuch a company, that they ſeeme almoſt in multitude like unto an army of men.

This Salt they bring unto a great water, where every one diſchargeth his burden of Salt upon the Land, and make great Hills thereof, leaving a certaine

certaine signe for the true knowledge of every mans heap; this done they depart: and then commeth the *Nigrits*, who will not bee knowne, nor yet talke with any other kinde of people, they come neer with their ships: and where they see and perceive the heaps of Salt, they lay great store of Gold neigh unto every heap of Salt, even as they thinke it convenient for the Merchandize, and agreeable to equity for the exchange, and then they depart, leaving the Gold and Salt together. The *Nigrits* which went a farre off returne againe, and every one looketh upon his owne heape, and if the Gold that was left by it, pleaseth him, and seemeth sufficient for the exchange, then hee taketh the said Gold away, leaving the Salt behinde him.

and not minding to returne againe. If the heape of Gold doth not seem unto them sufficient for the exchange of the heap of Salt, then they leave both still, and depart againe in some secret place, minding to come againe within a little after. But those *Nigrits* which cannot abide to be knowne, come againe to the said place, and take away such heapes of Salt, as they see the Gold to bee taken from; or else they adde a little more Gold to the heape that was left before, or otherwise they carry away their Gold, leaving the Salt still, if the bargaine please not them. And thus doe they use their Merchandize, so that the one seeth not the other, and that by an old custome. It is a great labour with these *Nigrits* to carry their salt upon

their

their ſhoulders, becauſe they lacke all manner of beaſts meete for that carriage almoſt, the which commeth through the unfruitfulneſſe of the earth: for they have very little ſtore of Graſſe, and that which they have is peſtilent alſo; and therefore they dayly drinke water, wherein a little ſalt hath bin reſolved, and this is their greateſt remedy and moſt eſpeciall medicine. They never have raine but in *Auguſt*, *September*, and *October*. But theſe men that come after this ſort, and exchange Gold for Salt, without any talke of bargaine or ſale, are thought to be marvellous blacke, having their lowerlip hanging downe to the breaſt ſomewhat red, and within excoriate and chapped, ſo that blood commeth out, but the upper lip is ſmall like unto ours

and

and for this cause all their teeth may bee seene, which are a great deale bigger then ours: their lips are also thought to putrifie many times for the heat of their Countrey, for the remedy whereof they use the benefit of salt.

Of Prester Johns land.

THE rule and dominion of *Prester Thon* is large, and of great compasse, this Countrey excelleth in Riches, in Gold, Silver, and precious Stones. Some say, that the *Æthiopes* living under *Prester Johns*, are very good Christians, and that foureteene Kings doe homage and obeysance to the Emperor *Prester John*, whereof some bee tributary also to him. The great almner of *Prester John* promiseth him-

himselfe to fight for the Holy-land. It is written, that *Thomas* the Apostle was buried in the Kingdome of *Æthiope*. There be beasts also in this Countrey, that have seven Hornes in their Fore-heads. There bee white Camels and white Beares, and Horses with two hornes: It is also said, that there bee Birds or Fowles in this *Countrey*, which with their tallants and nailes, will carry away an Oxe or an Horse to feed their young.

In some part of this *Country* it is thought that there bee men with hornes, and such as have but one eye before them, and two behinde them; and some people that feede upon mans flesh, and devoure their owne parents, and slay, and eate those that are aged. And another kind of people that hath Feet like un-

to

o horse-feete, and very round. Their Women dwell severally, and have three Kingdomes. The three Queenes of *Amazones* set forth, and make preparations to Warre with 30000 Souldiers of women.

The *Pigmeis* in *Affrica* bee good *Christians*. The King of the *Pigmeis* warre against the foules which destroy fruite, and his people driveth them away with their voyces.

It is said also, that there be certaine Monsters, which above the loynes are seene formed like unto men, and beneath the loynes unto horses. The *Æthiopians* have an artificious way to take Lyons and Unicornes. There have beene seene in times past, Giants of three score and tenne cubits in compasse: and now in these dayes it is said, that many great

great Giants bee there seene of
thirty and five cubits in height.
The bird which is called the
Phœnix, and liveth three hundred
yeares and more, is laid, to be
consumed, and burnt through the
heate of the Sunne, and that of
her ashes, there springeth ano-
ther yong one. There is great
store of Pepper gathred in the
woods, which are full of Ser-
pents and Scorpions. And men
having heads like unto dogges,
are sayd to bee very cunning in
fishing. Other people there are
which have their eyes in their
breasts, they be strong and swift
runners; and great store
of Gold and Silver. Many other
such trifles & incredible things
the Iewes do fable upon the land
of Prester Iohn, which are so far
beyond all credit and likely-
hood of truth, that I thought it

better

better to omit them, then to occupy the reader in idle ſpending the time about them.

of the Mice of the Alpes.

THere is a kinde of Mice about the *Alpes* almoſt as moſt as bigge as Conyes, and not much unlike unto Conyes, ſaving that their eares are ſhorter, and their tailes be long, almoſt 8 inches in length; their fore-teeth bee long and ſharpe, and if they be provoked they bite cruelly, their thighes bee ſhort, and very hairy under the belly; they have feet ſomwhat like unto bears, with long claws, wherewith they dig and undermine, and make very deepe caverns and holes: they will eate of bread, fleſh, fiſh, apples, or hard egges, and when any ſuch

thing is offered unto them, the
take it with their former clawes
and sitting on their buttocks a
ter the manner of Apes they
feede and eate. They bee de
lighted much with white
meats, as Milke, Cheese, and
butter, and if they get any
bread dipped in milke, they
it up every bit, and making
noyse with their chaps like
Swine, when they feede upon
sosse. When they play togethe
they barke and jarre like
whelpes. They be much gi
to sleepe, and when they are w
king, they be alwayes given
ther to play, or to doe some
thing, as to gnaw with the
teeth, or to scrape with the
clawes, or else they carry
their mouths something fro
place to place, especially
soft and tender things, as may
go

good for their nests, as Hay, Straw, Linnen, and such like, and they fill their jawes so full therwith, that they be not able to receive any more. If the cloth which they carry be of greater proportion then their mouthes can hold, then they drag it behind them on the ground. Some of them have gray haires, and some have red. When they live thus wilde upon great hills and mountaines, and are minded to goe seeke their prey and food, one of them standeth in an high place, to warne them that be abroad seeking their preyes, if any feare or enemy bee at hand, and if hee perceiveth any body comming, then he barketh, at whose noise, all the other catch as much hay as they can, and come running away, and this is strange which they use.

Sometimes one and sometimes another lyeth downe upon his backe, and as much Hay as may be laid upon his Breſt and Belly, hee claſpeth and keepeth faſt with his feete, and then another of his fellowes getteth him by the tayle, and draweth him with his prey into his neſt, and this proviſion they make for their neſts to ſleep the better in Winter. When they ſee a man or beaſt paſſe by the mountains, they barke and jarre, and ſtraight wayes all the other take that for a warning to runne to their neſts. About *Autumne* they hide themſelves in their neſts; the which they make ſo cloſe, that no Ayre nor Water may ſcarre them: they lye hidden, and ſleepe all the whole winter, yea, ſixe or ſeven months without any meate, rowling

themselves round like unto a Hedge-hog; the inhabitants observe and marke the place of their nests, and dig the earth, untill they come unto them, where they finde them so oppressed with deepe sleepe that they carry them and their nests to their houses, and there doe they not wake from sleepe, if it be Winter, except they bee heate by some great fire, or warme beames of the Sunne. There bee commonly found in one nest, 7, 9, or 13. Where any of them be kept tame at home, and be restrained from scraping & under-mining the earth, there they heap up and carry to their nests every rag, or piece of garment which they get, and therein they wrap themselves up and sleepe all the Winter. Their flesh is much desired of woemen

great with Childe, and of those that have paine and griping in the guts, and of such as desire to be provoked to sleepe. And many that have beene troubled with the collicke, annointing their bellies with the fat and greafe of this Mouse, have found great ease.

Of the Vnicorne.

SOme say the Unicorne is like unto a Coalt of two yeares and a halfe old: In his forehead there groweth an horne which is blacke, in the length of two or three cubits: his colour tawney like a Weasell, his head like an Hart, his neck not long, his maine very thine, hanging onely upon the one side; his shankes be small and thinne, the hooves of his former feet be

vided like an Oxe, and almoſt repreſenting a Goats foot. Of his hinder feete his outward part is hairy and rough. The King of *Ethiope* hath ſome ſtore of theſe beaſts, this beaſt is not commonly taken alive.

Some travailers have examined theſe Countries of the Unicorne, but never ſaw any; onely there is a beaſt which very much reſembleth him, and moſt thinke it onely to be a beaſt which is commonly called a *Rynocheros*, which hath beene ſeene:

The three severall Crownes of the Emperours of Rome.

THe first Crowne is of *Silver*, when he is crowned at *Aquisgrane*, for the Realme of *Germany*, and is kept at *Aix* the Chappell. The second Crowne is of *Iron*, when he is crowned at *Millain*, for the Realme of *Lombardy*, and is kept at *Modene*, a little town not far from *Millain*. And the third is of *Gold*, when hee is crowned at Saint *Peters* in *Rome*, for the Empire of *Rome*, where it commonly remaines, being kept with 3 severall keys, by the 3 severall Arch-Bishops; and the keys one of Iron, one of Silver, and the other of Gold.

The

Septem-Viri, or the seven Electors of the Emperour of Germany.

THe election of the Emperours of *Germany* is in this sort, the seven Princes Electors, called *septem Viri*, meete early, about sixe of the clock in *Romaneo*, there they consult untill nine, from thence they goe in solemne order into St. *Barthol-mews*: wherof there be 3 Eccle-siasticall, and 4 Temporall; the 3 Eccleiastical, that is to say, the Archbishop of *Ments*, called the Arch-chancellor of high *Germa-ny*, being the first; next the Arch-Bishop of *Collen*, called the Arch-chancellour of *Italy*: and then follows the Archbishop of *Tryers*, called the Arch-chan-cellor of *France*, all in their state be-fitting so great a Majesty:

Then the foure temporal, that is to say, the Marqueſſe of *Brandenburg*, great Chamberlaine of the Empire, with a maſſy key of Gold: then the Duke of *Saxony* Lord high Marſhall, beareth the Sword before the Emperor: then the Count *Palatine* of *Rhine* Carver to the Emperour; and likewiſe Arch-ſewer in carrying the Plate to the table: then the King of *Bohemia*, Taſter, or elſe Cup-bearer to the Emperour for the tryumph: Theſe are the only Electors of the Emperour: and after ſome other Ceremonies; they deſcend from their ſeats, and there before the audience take a ſolemne oath, one after another, in theſe words following.

I do

I Doe sweare upon this *Evangelist* before mee, that with all my faith which I owe unto God, my diligence and care which I owe unto the *Empire*, without former reward, or future hope of greater Honour, that I will chuse with all Faith and truth as iust and a fit man for the Kingdome of *ROME*, as much as in mee lyeth.

After

After this oath is minis̄tred unto the 7 Princes Electors severally one after another, they return to their seats: where they sing most solemnly with *Organs*, *Shalmes*, and other Musick, *Veni Creator*.

Then they withdraw themselves into the *Councell* house halfe an houre, (the doore being locked) they call the *Peeres* of *Germany* unto their Councell house, and messengers unto the *Emperour*, to signifie their Election, and to desire the *Emperour*, in name of the *Electors* of his good wil here in, and if his Majesty would vouchsafe to come to the Church of St. *Bartholmews* at *Frankford*, a place as *Westminster* is in *England*. or St. *Dennis* in *France*.

If the *Emperour* come he is received by [the *Arch-Bishop* of *Ments* the Duke of *Bavaria*, and

reſt of the *Electors* at the *Church* dore according to their cuſtom, and there with ſolemnity they bring him into the *Councel* houſe in his Imperial robe, and his *Diadem* on his head to accept of this Election: and from thence they come forth into the Church: the Emperour unto his Imperiall ſeate: the new elected King lead between the aforeſaid 4 Biſhops unto the Altar, according to the wonted rites of their Elections, they ſet the King, and there he is crowned King by the Electors. *Te Deum &c.* is ſung, then the Trumpets, Bells, Gunnes, and all kinde of founding is there, and after all this is done, they leade the King unto his Royall ſeate, provided in the middeſt of the Church, and there proclayme him KING of the *Romans*,

mans, and heire of Augustus. Thus shortly have I laid down the manner of the Election of the Emperours of Germany.

Of the birth of Alexander, and of the Macedonian Feasts.

THe Macedonians likewise upon the birth-day of the great Alexander, by the decree and commandement first of Philip, Alexanders Father, who during his life kept solemnly a most royall Feast for 3 severall dayes. The first and the greatest Feast was for his sonne Alexanders birth: The second cause was, for that his Lieutenant Generall Parmenio had gotten a noble triumphant victory over the Acaians. The third cause was, for that his hor-

ſes and Chariots wan the Garlands at the games of *Olympia*: this happened all in one day, on which day *Alexander* the great was borne. The ſame very day the great Temple of *Diana* was burnt by *Heroſtratus*, to become thereby famous; at what time the Prieſts of *Diana* cryed out, *Magnum Aſiæ malum natum*. This Feaſt *Triplicia* was long time after *Alexander*, obſerved by the *Macedonians*, and yearely ſolemnized in memory of *Alexanders* Nativity, with great triumph and pompe, upon the day of his birth, called *Læta & fortunata Macedonum dies*: on which day the *Macedonians* uſed to weare the picture of *Alexander* about their necks in Jewels, and on their fingers in Rings.

This day they uſed ſacrifice, and celebrated playes & divers kinds

kinds of games. *Argiraſpides* *Alexanders* chiefe ſouldiers, celebrated the Feaſt of *Alexanders* nativity as long as they liued, & diſdained to ſerve under King *Antigonus*, or any other King after *Alexander* died: Even ſo *Hemotimi*, chiefe ſouldiers under *Cyrus*, refuſed to ſerve under *Cambiſes*: and ſo of *Achilles Myrmidons*: and of *Pyrrhus Delopes*. I may ſpeak of others who refuſed (after renowned & valiant Kings) to ſerve wicked Princes, and cruell *Tyrants*.

The ſeverall Trophies of worthy Captaines.

BEfore *Rome* had growne to any greatnes, the firſt *King* triumphed on foot into the City, as *Romulus*, who, though he triumphed over King *Acron* whom he ſlew in a combate challenged, yet he carryed upon his ſhoulder

ſhoulders the rich ſpoiles of the ſame King, being ſet in order upon a young greene Oke, as trophies of triumphs. So did *Cor. Coſſus*, who ſlew (fighting in field hand to hand) *Tolumnius*, General of the *Tuſcans*; and ſo did *Marcellus*, who likewiſe ſlue *Britomarus*, King of the old *Gaules*, before they were called *Frenchmen*: this honour happened to none of the *Romans* beſide, for *Rome* yet was ſcant heard of: but afterwards their triumphs grew unto ſuch a pompe, that ſome were carryed in triumphant Chariots, drawne with huge Elephants, as *Pompey* the great in his triumphs over *Affrica*: ſome were carried with their triumphant *Chariots* drawn with tamed *Lions*, others drawn with tamed *Harts*, as *Aurelianus*: others drawn with great *Tygers*, as

Helio-

Heliogabalus: others drawn with monstrous Mares, *Hermaphrodites*, and others, drawne with huge large dogges: so that the *Romans* far excelled all Kingdomes in their triumphs; especially in their last Dictators and and Consulls before their Emperours time: for *Pompey* the great, in his three triumphs over *Affrica*, *Asia*, and *Europe* carried Captives 339 Kings Children, Princes, Peeres, and Noble men as prisoners, to stand pledges in *Rome*: among this number, he brought *Aristobulus*, King of *Iudea*, and *Tygranes*, King of *Armenia*, five sonnes and two daughters of King *Mythrydates*.

Others brought in their triumphs, the Images and Statues of the Kings which were slaine, or otherwise dyed before they

could bee taken Captives, as *Lucullus* brought the ſtatue or picture of *Mithridates*, ſet out and painted very lively in Enſignes.

Scipio carried in his triumph at *Carthage*, the Image of *Aſdrubal*, *Hanibals* Brother.

So *Auguſtus* brought the Image of *Cleopatra* to *Rome* in his triumph, after ſhee ſlew her ſelfe, to beare company with her friend *Marcus Antonius*.

Others brought in their triumphes Kings alive, as *Iulius Cæſar* brought King *Iuba* and his ſonne, with all their treaſures of *Mauritania* in great triumphes and pompe into *Rome*.

Marius brought in his triumph *Iugurth* with all ſpoyles and

and wealth of *Numidia*, with
the solemnity that could be.
Paulus Emilius triumphed o-
ver *Perseus*, King of *Macedonia*
and his children, whom he co-
quered, and brought captive
and prisoners into *Rome*.

Others brought in their tri-
umphs, with all pompe and so-
lemnity, crowned with Lau-
rell and Olive garlands, the
formes, likenesses, and pictures
of Mountaines, Hills, Woods,
Cities, Townes, Rivers, scitu-
ted in those regions whom they
conquered.

Lu. Cornelius Scipio after hee
had put *Antiochus* the great to
flight, hee carried in his triumph
into *Rome*, the likenesse and
forme of 130 Cities and townes
which hee conquered in *Asia*,
and therefore was surnamed *A-
siaticus*.

Lu

Lu. Silla in like manner carri-
d all the Cities of *Greece*, set
ut very lively on large En-
gnes, and painted bravely on
anners and flags.

So did *Marcellus* carry the
icture of the Citty *Siracusa* in
is triumph, set out on long
ables.

So did *Cæsar* carry the like-
eſſe and forme of the River
Nilus, and the River of *Rhyne*
n long tables painted, with the
ictures of *Scipio* and *Cato*: So
hat nothing escaped the *Ro-*
mans in their triumphs, for the
greatneſſe of the Empire grew
dayly such.

of

Of the birth of Mahomet.

THe nativity of *Mahomet*, which was upon Friday, is unto this day among the *Turkes* solemnly celebrated with divers ceremonies and sacrifices in remembrance of his birth, every *Friday* throughout the yeare, but especially upon *Good Friday*, in contempt of our Saviour *Christ*, the *Turkes* have such a royall Feast, that the charges of that one dayes feast far surmounteth all the other Feasts.

The *Arabians* honour the nativity of their *Mahomet* so much, that they begin the yeare, and make their computation of time from the birth-day of *Mahomet*, by the name of this word *Hegira*, as the *Spaniards* were wont

of long time after they were subdued by the *Romans*, to number their yeares from *Augustus Cæsars* Reigne, by these 4 letters, *A, t, r, a*: which is, *Annus erat Augusti*. These Infidels and Pagans observe a memoriall for the nativities of their Kings and Princes throughout the whole world.

In *Persia* the birth of *Cyrus* upon the 16 day of the Moneth *Lois*.

In *Macedonia* the nativity of *Alexander* the great, upon the Ides of *February*.

And in *Rome* the nativity of *Romulus*, upon the 21 day of *September*.

In like sort the nativity of *Julius Cæsar*, upon the fourth of the Ides of *July*.

The nativity of *Nerva* upon the 4 Calend of *December*.

The

The Nativity of *Adrian* up
the 6 Calend of *November*.

Of *Antonius pius* upon the fi
of *Aprill*.

Of *Gordianus* upon the 1
January.

Of *Constantine* the gre
upon the 4 Calend of *Febr*
ary.

And so of *Traiane*, *Vespa*
an, and others, whose Natuit
were with great honour obse
ved, and with great dignity
triumphes, feasts, sacrifice
games, and playes, with all
pompe and glory in remem
brance of good Kings nativitie
solemnized: For *Beata respu*
cui princeps Philosophus.

All the Kingdomes of the
World in their feast *Natalitie*
in memory of the most happ
state of a good King, used a
kinde of strange inventions t
magn

magnifie their Kings: the *Egyptians* in their *Pyramides* and *Obeliskes*: the *Grecians* in their triumphant Arches, and Pillars: the *Persians* with feasts and banquets, solemnized the Nativities of their Kings, and the *Romans* excelled with sundry pompes of triumphs, to set forth the dignities of their Kings, Dictators, and Consuls. Others in the sacred Wood *Aricinum*, doe sacrifice to *Diana* with their pompe of *Peplon*, &c. Beside such magnificent and triumphant Games and Playes to set forth the dignities of the feast *Natalitia*, in memory of good Princes nativities. As at *Athens Magna Panathenæa*, first instituted by *Erictheonius*, to honour *Minerva* every fift yeare. In like manner as the games at *Olympia*, was by *Hercules*,

celebrated to honour *Iupiter*
or *Isthmia*, was by *Theseus* made
to honour *Neptune*. So
Rome the great Playes and
Games, called *Ludi triumphales*
Ludi Natalitij were onely
that effect invented, to mag-
nifie good Princes, and to reco-
their worthinesse with Feast
Triumphes and Playes, in me-
mory of their nativities. For
this feast of *Natalitia*, the com-
mon people assembled toge-
with sweete flowers, gree-
hearbes: some made the
boothes with Oken bough
and some tents, covered wi
with long Reeds, with g
banquets, and much mirth,
honour the nativityes of K
The *Romane* shepheards dre
upon that day their sheepe
with greene rushes, sweet flo
ers, with branches and bough
the

they, their Wives and Families with nose-gaies and garlands, with Bagpipes and fiddles celebrated their feast *Natalitia* at the birth of any King, Dictator, or Consull of *Rome*.

In other places they celebrated the games *Saturnalia* in *December*: their games *Sigillaria* in *January*: the Games *Lupercalia* in *February*. But in *Athens* their *Bacchanalia* is solemnized in *November*: where the Ministers and Priests of *Bacchus* and *Diana*, by the names of *Mimallones*, *Sileni*, *Menades Baccha*, *Satyra*, &c. all crowned with Ivey Garlands, and with Ivey speares in their hands, singing the song of *Dithirambos*, dancing *Enoplia* with the pompe of *Peplon* to honour *Bacchus*: then how ought wee to celebrate the

Natalitia and Inauguration of our *Englands* joy; the establisher of our peace, King *James* of blessed memory, and also his sacred Majesty who is the greatnesse of great BRITAINE, and the unparallel'd patterne to all Kingdomes, of *Piety* and *Religion*, of whom it may be truely said,

With Graces three, with Muses nine,
With Sibyls twelve can he
With three the fourth, with nine the tenth
With twelve the thirteenth be.

Of the inauguration and anointing of the great Duke of Muscovia, with the ceremonies at their Coronation.

AT the Coronation of the great Duke of *Muscovia*, the States of *Muscovia*, who

hey call *Cameſi*, aſſemble to-
gether at Saint *Michael*, their
hiefe *Temple*, the day appoin-
ed for the Coronation ; the
Citty is ſo ſtrawed with flowers
and ſweet odours, and ſet forth
with boughes, that their tri-
umph is great, feaſting accor-
ding to the cuſtome of the *Muſ-*
covites. The great men meete
he Duke, or the Emperour, and
ring him into the *Temple* : who
t his comming into the *Temple*,
n old fatherly man meeteth
im, having on a long garment
lowne to the ground, *Bombycina*
veſte. This embraced the Em-
perour moſt courteouſly ; for
hee was the Metropolitan of
Muſcovia, or the chiefe Prieſt,
which they call *Principi ſacro-*
rum, whoſe authority and com-
mand in that Country is very
great.

In the midst of the *Temple* was made a Theater with seates to sit on, and with staires to passe to every place of the Theater, being set forth with most sumptuous showes: the seat of the Emperours was made most royally and with great magnificence, sitting in *Stamno*, with a rich purple capion his head, beset with Gold and pracious stones: a precious garment wrought with Gold, and laced close at his breast, called *Bombycina vestis*, his hands so be set with Jewels, that onely the Emperours hands and his head were to bee wondred at.

Now the Emperour being in his Palace, the States and the great men in their seats, the chiefe Priest, or the *Metropolitan* turneth his face, and looketh upon the Emperour, saying

My most loving Sonne, and great Duke of Muscovia, now the Gods have placed thee in the highest Tower of Fortune, and in the great state of Dignity, not to harme or hurt thy people, but to helpe and to guide them: not to devoure them, but to relieve them; ministring Lawes and Justice to every man alike, laying before thine eyes, the noble Examples of the best Emperours: thy Father brought much calamity, and wrought many dangers to this Empire.

Wilt thou defend thy Countrey with Justice, and with armes, make much of good men, and subdue the wicked, if thou doe this, we thy Citizens here will pray unto the regall Gods of supernall and infernall power to blesse thee with much felicity, that in thee wee may see our Countrey flourish.

This being done, the people make great joy and triumph form the highest to the lowest: and therewithall much money is throwne among the vulgar people.

I could not read of any crown, nor of any other monuments among the *Muscovites*, for it seemed by the tyranny of the *Emperours*, that they use very few godly ceremonies.

I should have set downe, at the comming of the great Duke through the streete, the peoples throng was such, that many were with naked swords to make way for the Emperour to passe by, who commanded by all rigour and extremity to keep the people off.

The Nativity of our Saviour Christ.

THe Nativity of our Saviour *Christ* seemed so simple, his life so poore, and his death so ominous, that he was a stumbling blocke to the *Iewes*, and a laughing stock to the *Gentiles*: they so thought, for that he was borne in *Bethlem* a little village in *Iudea*, & that he lived, and was conversant among simple people, without pompe and glory, and that he died the death of the crosse with reproach and shame, supposing him to be a *Carpenters* son, but they were deceived; his birth was most glorious, the appearing of the *Starre* prooved it, the descending of Angels singing *Gloria in excelsis*, did manifest it, the comming of *Ma-*

gi from the East, did confirme it: his life was most Imperiall, comanding Water into Wine, the blinde to see, the lame to go, the sick to health, and the dead to rise. His death was most triumphant: with the song of *Iam* he vanquished Devils, subdued Hell, and conquered the world, and said, *Consummatum est*. Therefore his nativity is to be solemnized of all Christians, his life to be worshipped, and death to be glorified with *Alleluia*, *Hosanna*, and *Gloria in excelsis*, songs triumphant, and fit for Jesus Christ our Saviour.

Of the ancient and strange Ceremonies at the Election of the Prince of Carinthia.

CArinthia is a Province where the Sclavonians speach is spoken, where manners and customes are most strange, and the like Ceremonies not read of. When any new elected Prince entreth into his government, hee is brought into a faire large valley, where was wont to bee an ancient Citty, whereof some monuments are left as reliques, so that time weare out the name of it. In a wide faire medow hard by, a marble stone is erected, upon the which stone a Rusticall fellow standeth, which by succession of blood that place and office by heritage doth possesse. There he hath

hath hard by him a deformed leane Mare, and an olde leane Oxe, and the Rusticall Countrey people in heapes about him.

On the farther side of the medowe is the new Prince with his Barons and States about him, with great pompe, very richly attired, all in Purple, having the Princes Ensignes and his Armes, and 12 Banners carried solemnly before him, the Prince being apparelled like a poore simple country man, in old broken garmentes, his cap bare, and his shoes worne, with a countrey staffe in his hand, seeming rather more like a shepherd then a Prince: who comming nigh to the Clowne that standeth upon the stone, hee cryeth out in the *Sclavonian* tongue, and asketh, who is this that is comming here

so

so proude; the Barons and the States answere, he is a Prince of the Country: then the Country man from the Marble stone demands againe,

Is this man a right and just Judge? Doth he seek the benefit and wealth of this Countrey? Is he of honest and vertuous condition? Is he a sound Christian in religion? Will he defend the true faith? And is he worthy of this honour?

To whom al the States and Barons answere, he is, and shall be. Againe he saith, I aske you by what law and right should I bee removed from this seat? The County of *Goritia* answereth: for mony this place is bought: then this Oxe, and this Mare shal be thine, and all the Garments which the last Prince did put off, & thy hou e shal be free with-

out

out any tribute. Then the countrey-man descendeth, and meeteth the Prince, and striketh him a little on the cheeke, saying, I command thee to be a good just Prince: then he taketh his Mare and his Oxe, and giveth the place to the Prince, who straight standeth upon the Marble-stone, taking a naked Sword into his hand: first, hee doth flourish one way, then he doth flourish another way, promising thereby equall Justice to the people: there they bring water in a Countrey-mans cap to drink, to signifie unto the Prince, that he should abstaine from wine. After these ceremonies, the Prince commeth downe from the Marble-stone, and is brought to the Temple called, *Our Ladies Chappell*, which was the seate (sometimes) of a Bishop: then from thence

after some sacrifice which was to be used, all things done and performed, the Prince putteth off the rustical garments that he had put on before, to performe the customes and ceremonies of the Countrey, and weareth his princely woonted attire: and after hee had feasted with his Barons and his Nobility, he returned to the meadow againe, where the Marble-stone was, and sitteth there on his Tribunall seat, to heare causes pleaded, and to give judgement according to Justice: this is the manner and strange custome of the election of any Prince in *Carinthia*.

So strange were the customes and manners in old time, aswell at the election and coronation of Princes, as also in their ceremonies and Scepters.

For the first Kings of the world used

used for their Scepters, long gilded speares.

The old Kings of *Rome* used a crooked staffe, called *Lituus*.

Tarquinius Priscus the 5 King of *Rome*, had his Scepter of Ivory.

The Kings of *India* had their Scepters of Ebony.

The *Lydians* carried before their Kings great Axes.

The Kings of *Sicily* used a silver staffe for their Scepter.

The *Babylonians* used divers kinds of Scepters, with dry figures, as of Lyons, Eagles, &c.

The manner of the funerall pompe of the Grecians.

IN other parts of *Greece* they vſed more ſolemne mourne-full ceremonies at the Funerall of their Kings and Princes: they tooke downe their Bul-warkes and Fortreſſes of Wars; they untile their *Temples*, they ſubvert their Altars, they reject and depoſe their Idols: they put out their fire, and the men ſhave off their heads and beards, and they clip their horſes, and left nothing undone that ſeemed mournefull: Then all the Prieſts, Magiſtrates, young Gentlemen, and children, carryed Trophies and Monuments of the dead King, with his Enſignes and Armes crowned with Garlands, according to the cuſtome of *Greece*. The Noblemen carryed

divers

divers great Cups or Bowles:
some full of Wine, others ful
of Milke, and some full o
Blood; all in white Garments:
others carried Honey and Cake
which should be sprinkled, an
cast upon the funerall fire
what time, they sung Hymnes
Odes, and songs, called *Ialem*
in the praise of the dead Prin
and lastly when the King is so
lemnly thus buried, the Prince
and great men of his blood
should carry his Ashes in Gol
den pots, crowned over wit
all kinde of sweete flowers
which should bee a memo
or Trophie of the
King.

The *Grecians* had also the
customes at the funerall of the
deare friends, as Parents,
then, Sisters: both the Men
Women should have

long haire, and offer it upon the Hearse of the dead. So *Achilles* solemnized the funerall of his deare friend *Patroclus*, cutting the fore locks of his haire, to set it among many other of *Patroclus* friends upon his Hearse or Tombe.

Euripides funerall was of *Archelaus* King of *Macedonia* so honoured, that he lamented *Euripides* death with mourning apparrell, and with a shaven head and beard, according to the use and custome of the *Macedonians*.

The great pompe and solemnity at the inauguration of the Pope of Rome.

THe Pope of *Rome* at his inauguration, excelled all other Princes in solemnity and pompe, for after the Pope is new elected by the whole Colledge of Cardinals, hee commeth from his Palace of Saint *Angelo*, with great glory and honour towards Saint *Peters* Church: First the Officers, as Stewards, Controllers, Treasurers, and chiefe Rulers apparrelled all in long Scarlet gownes. Secondly, the Knights of *Rome*: Thirdly, the Barons, Counts, and Marquesses: Then the Abbats: then followed the Bishops, after the Bishops,

Arch

Arch-bishops in their long Pon-
tificall garments, with silver
Miters, richly beset with stones.
After came 3 degrees of Cardi-
nals, Deacon-Cardinals, Priest-
Cardinals, and Bishop-Cardi-
nals. The Pope with passing
pompe is carryed upon mens
shoulders in *Cellagestatoria*, with
his triple Crowne on his head,
full of precious stones, and with
a most sumptuous and precious
robe, wrought over very arti-
ficially with Gold, and set with
divers stones, and so carryed
in pompe to St. *Peters* Church
upon Kings Embassadors shoul-
ders.

After some prayers and sacri-
fice done, he is againe upon mens
shoulders carried from St. *Peters*,
into Saint *Andrews* Chappell,
where after many rites and ce-
remonies finished, which were

provi-

provided for his inauguration,
hee is taken up againe into his
golden chaire from St. Andrews
Chappell, where St. Andrews the
Apostles head is presented,
thence hee is carried to the
Chappell of St. Peter and St.
Paul: thence carried from place
to place by the Legats and Em-
bassadours of all the Kings of
Christendome, then being in
Rome, representing the state
of Kings and Emperours.

Oh *superbum animal* for be-
tweene golden and silver Cro-
ses, the Miters of Bishops,
Cardinals Hats, shining as Stars
with divers kinds of precious
stones, with Jewels: the Popes
triumphant carriage under such a
regall Canopy, with his triple
Crowne, his rich and Pontifi-
call garments, blessing the peo-
ple, passed farre the pompe of

great *Xerxes* in his voyage into *Greece*: or the triumphs of great *Pompey* over all *Affrick* and *Asia* at *Rome*: *Hos ludos Graecos discere, prout rabies Papa*: with such peales of Gunnes, ringing of Bells, sounding Trumpets, with such clamours and noise of other brazen Instruments, that it far surmounted the besieging of *Carthage*, or the assaulting of *Numantia*.

In like triumph and pompe he is againe carried into his Palace of St. *Angelo*, blessing the people from place to place, and in every place as he is carryed: the people againe crying out, wishing him the felicity of *Augustus*, and the love of *Traian*, using severall solemne Ceremonies, with the greatest pompe that can be invented.

His Dinner that day exceeded

Ca. Caesar,

Ca. Cæsar, who in his triumphe
ver Affrica, prepared 2000
bles most rotally furnished
his banquets after dinner
excelled the banquets of
cius Lucullus, or Marcus
tonius. His Mirthe and
sicke passed the feast
nthia.

The funerall pompe of the Romane Emperours.

THe pompe and solemne
of the Funeralls of the
man Emperours were such,
being set forth, the solemnity
the dead Emperour were
as the Senators, Dictators, Con-
suls, and chiefe magistrates
Rome, being in their appoin-
ted funerall garments, attending
to carry the Coffin, with one be-
fore the Herse, playing upon
Shalm

Shalme or a Flute with a mournfull funerall Song called *Nænia*, which in like manner, the *Grecians* used at the funerall of their Kings, the song which they called *Ialemos*.

Then the Patricians and Senators carried before the dead Emperour, his Statues and Images: and after that, the Statues and Images of his predeceſſors, to ſet forth the dignity of his ſtocke, as *Ca. Caſar* did the funerall of his Aunt, Mother to *Marius*, whoſe Statues *Caſar* cauled to bee carried before the Coffin, with all the Serjeants carrying their Axes and rods, with all the Enſignes, Crowns, rich ſpoyles, and Trophies, which *Marius* had gotten in his victories.

In like manner *Tiberius Caſar*, the third Emperour of

Rome, caused at the funerall of his Father *Drusus*, that the statue of *Aeneas*, and all the statues of the Kings of *Alba*, untill *Romulus* time, the 17 after *Aeneas*, and the statue of *Romulus*, and of the whole family of *Gens Iulia*, from *Romulus* time to *Iulius Cæsar*, lineally.

The like pompe was before *Sylla*, and others, by the Patricians and Senators. Yet *Marcus Aemilius*, *Lepidus*, *Pomponius Atticus*, with some others, commanded that they should not be brought into the Field of *Mars* with any solemnity of *Iupiters* coate, of triumphant garments, Purple robes, and such other pompe: But specially if any dyed in the field, the rare sight of the solemnity excelled; the Generall and chiefe

Captaines, and every Officer with his band, trayling their Pikes after them on the ground, with the points of their Swords downeward, their Enſignes folded together, their horſes sheard and clipt, their dumbe Muſicke, with all the ruefull ſights that might be invented, &c.

Of the order of the inauguration and Coronation of the Kings of Perſia.

IN *Perſia* after great King *Cyrus* death, for ſo were the Kings of *Perſia* called, *Great Kings*, his ſucceſſors uſed *Cyrus* orders, with the like ceremonies as was ſolemnized at the inaugurations of King *Cyrus*: for then there was no anointing of any King in the whole World, but of the Kings of

Israel: other Nations used such ceremonies as their Countries observed in their electing of Kings.

In some countries they made choise of the most likelyest men in sight, as among the *Ethopians*.

Among the *Medes*, he that excelled in comelinesse, and talnes of person, and strength of body, should be elected King.

In *Lybia*, hee that was most swift in running should be King.

In *Persia*, then a Kingdome under the *Medes* untill *Cyrus* time, whose greatnesse grew such, as he became the onely Monarch, by whom all the East Kingdomes were subdued: his Successors, the great Kings of *Persia*, were with these ceremonies made Kings. They should sit in *Cyrus* Chayre, they should pu

put on those garments that *Cyrus* first ware, which were kept as monuments and reliques for the Kings of *Persia*. The new King sitting so in *Cyrus* Chaire, three of the greatest Peeres in *Persia*, brought unto him three dishes, in the one was five dry figges: In the second a little Turpentine: the third Milke. These Ceremonies being finished, after that the new King had eaten of the dry figges, and had tasted of the Turpentine, and dranke of the Milke, hee rose from *Cyrus* Chaire, and was thence brought unto the next Hill: for the *Persians* had no Temples, nor Alters there. After supplications done, they sacrificed unto the Sunne, whose Temple (say they) is the whole World: thence the King is brought to

Persepolis, where the new King againe putteth on the twelve sundry robes of *Cyrus*, one after another, by severall ceremonies to be done, while they doe sacrifice unto the whole hoste of Heaven, the Sun, the Moone, and the Stars, whom the *Persians* call in one name *Iupiter*. *Magi* there having *Tiara* on their heads, and crowned with Myrtle, sang their sacred songs *Theogonia*, while the new King is putting on of these twelve Robes.

After this, the King went to *Cyrus* chaire, and read the lawes of *Persia*: For as the old Kings of *Rome* were onely by the divination of the Augurers made Kings, and instructed in their Kingdomes: so the Kings of *Persia* were by their *Magi* instructed in their sacrifice, and taught in their Religion; with-

out whom neither was it lawfull for the *Romans* to doe sacrifice, without their Augurer stood by, or for the *Persians*, without their *Magi* being in place.

The manner and order of the Indians in celebrating the nativity of their Kings.

THe *Indians* so honoured the birth-day of their King, at what time the dayes beganne to lengthen, that the King with all his Nobles went to the River *Ganges* to wash and bathe themselves, where they offered in sacrifice to the *Sunne* a number of blacke Bulls, for that colour among the *Indians* is most esteemed.

After sacrifice done to the *Sunne*, the King held a Feast, which the *Romans* called *Hila-*

ria, which was wont to be celebrated upon the 2 Calend of *April*, at what time the *Roman* Matrones, and the yong women of *Rome* crowned with Myrtle, bathed themselves before they sacrificed unto *Venus*.

This very time the yong men of *Athens* kept festivall dayes, with mirth and pastime, to honour the Moone for the like cause, as the *Indians* had for the Sun. This feast *Hilaria* had all publicke and solemne Playes, with all kinde of triumphes, for joy that the Sun began to turne his face, and to lengthen their dayes, *tanquam patriæ solatium & initium lætitiæ*.

Of the Nativity of King Cyrus, and of the Persian feasts or joy thereof.

THE great King *Cyrus* (for so the *Persians* named their Kings after *Cyrus* time) upon the very day that he was borne, hee had victory over the *Scythians* and *Saracens*, he so honoured and magnified that day, that *Cyrus* commanded that they should bee called the great Kings, and appointed that it should be solemnized yearely with a regall noble feast, called *Sacra*, after the name of that Nation conquered: in the which feast was celebrated divers strange kinds of ceremonies: as the Masters to attend upon the Servants, the Mistresses upon their maids, imitating the orders

and manners in the feast *Saturnalia*, wherein also were *Bacchanalia* used, in the which feast were men, women, and children, which disguised themselves like *Faunes*, with Javelins wreathed about with Ivie in their hands, and with Ivie crownes on their heads, dancing, and skipping, after Psalters and Howboyes, singing sacred songs unto *Bacchus*, called *Orgya* and *Dithyrambos*: this feast *Cyrus* commanded to be yearly solemnized in *Babylon*, upon the sixteenth day of the moneth *Loys*, on the which day, *Cyrus* (as some suppose) was borne; which day among the old *Persians* was highly honoured, for of all the feasts and sacrifices or all solemne great daies, the dales of their Kings nativities were most in honour esteemed. This

was

was the onely and greateſt feaſt of the *Perſians*; for the rich men would celebrate the feaſt of their Kings birth, with ſacrificing of whole Camels, Horſes, Oxen, and Aſſes, ſparing no coſt in this feaſt: the poorer ſort ſtrained themſelves with all charges to ſet forth the feaſt of their Kings nativities: at what time the Magiſtrates uſed to ſing the ſong *Magophonia* at their feaſt, and the ſong *Theogonia* at their ſacrifice. For this feaſt *Sacæa* was called among the *Theſſalians Pilloria*, in *Creete* called *Hermea*, in ſome place called *Penagria*, in another place called *Saturnalia*; but in all places uſed and celebrated with great ſolemnities at the nativity of Kings and Princes.

of

Of the funerall pompe of the Egyptians.

THE Kings of *Egypt* were most sumptuously reserved in this order: their bodies were opened, and were in such sort used, as the *Egyptians* use, with Myrhe, Aloes, Honey, Salt, Waxe, and many other sweet odours, being seared up, and anointed with all precious oyles, and so they reserved the bodies of their Kings in high buildings made for the purpose, far from the ground, as in their *Pyramides* and *Labyrinth* before spoken. The Funerall was so lamented, that all *Egypt* mourned in this sort: the men would clap dung and dirt upon their heads, beate their bodies, strike their breasts, knocking the

heads to every poſte, howling and crying for their King: their women bare-breaſted, beſmeard with all kind of filth; running up and downe in furious manner, faſting and mourning 72 dayes from wine or any other meat, ſaving bread, & the water of *Nilus*.

Of the funerall pompe of the Thracians.

THe *Thracians* Funerall is ful of mirth and melody, for when they bring their Friends to the Grave, they uſe to ſing *Thracian* Songs, with all ſweet muſicke; onely this ceremony they reſerved, when any man that was of great calling, dyed, his Wife muſt be brought the ſame day to the grave of her husband in her richeſt ornament and beſt apparell, accompanied with

with her Parents, and next in blood, with great solemnity, which after sacrifice done upon the Grave of her husband, she must make sacrifice of her selfe: The Priest must bring her to the Altar, where shee is sacrificed with a vaile over her face, and after oblations & prayers done, shee is slaine upon her husbands Grave for sacrifice.

Of the sacred anointing of the Kings of Israel.

THe anointing of the first King of *Israel*, was by *Samuel* the Prophet, who was commanded to anoint *Saul*, the first King of the world that was anointed: hee powred oyle upon his head, he kissed him, and said, the Lord hath anointed thee King over his inheritance: and

the

he people ſhouted, and ſaid, *God ſave the King*: at this time began firſt the uſe of oyle in anointing of Kings; after this manner were *Saul* and *David* anointed Kings of *Iſrael*, and after *David*, his ſon *Solomon*.

The order and ceremonies, were to ride upon the Kings beaſt, and to ſit upon the Kings throne, where the Prophet (being called the *Seer*.) poured the oyle upon his head, to ſignifie the gift of the *Holy Ghoſt*: Then the Prophet kiſſed the King upon the cheek, and turned his face to the people, and ſaid, *God ſave the King*: then they ſounded the trumpets, and brought him to his Dinner with all mirth and muſicke. Thus were *Saul* and *David* anointed by *Samuel*, and after them *Solomon* anointed King.

Of the ſolemnity on the birth-day of Prince Aratus by the Achaians, with feaſts and ſacrifice.

IN like manner the *Achaians* ſolemnized the nativity of *Aratus* with a royall feaſt and ſacrifice, yearely upon the Grave of *Aratus*, which was called *Aratium*: The Prieſts were girded about with a purple cloth, the Senate in white robes, with Garlands of flowers on their heads: the magiſtrates and chiefe officers of all *Achaia*, with great pompe crowned with Lawrell and Myrtle, with hymnes and ſongs made a ſolemne proceſſion round about *Aratium* upon the birth-day of *Aratus*: ſuch was his love among the *Grecians*, that hee was choſen ſeventeene times

times Generall of the *Achaians*.

The Trophies and triumphs that were invented to honour the nativities of Kings and Princes were such, that some builded Cities, as *Alexandria*, to honour *Alexander*: *Cæsarea*, to honour *Cæsar*, and *Antiochia*, to magnifie the name of *Antiochus* the great. Yea, such were the dignities and honours of Princes, that the Senators and Patricians of *Rome*, by common consent of all the Magistrates, changed the name of the Moneth *Quintilis*, to bee called *July*, to honour the name of *Julius Cæsar*, and the Moneth *Sextilis* to bee called *August*, in memory of the birth-day of *Augustus*, which to this day stands.

Yet *Domitianus* the Emperour,

rour, though hee had commanded by a decree, that the Month *October*, should bee called *Domitianus*, after his owne name, in remembrance of his Nativity: And *Germanicus*, Father to *Caligula*, commanded the Moneth *September* to bee called *Germanicus*, to hold his birth-day, yet tooke no effect: Such is the continuance and long memory of a good Prince, and such is the decay and short remembrance of a wicked Prince.

MVSEVM BRITANNICVM

The birth of Minerva.

IN like manner upon the Calendes of *March*, the feast of *Minerva* was celebrated in Mount *Celio*, at *Rome*, where the plaies called *Quinquatria* were sumptuously solemnized, continuing five dayes: at what time they presented *Minerva* with presents and rewards: On the which day, the yong knights and lusty youths of *Rome*, entred in Armes on horseback, and on foote, into *Martius* field, to honour *Minervas* nativity with feats of Armes.

This feast was in *Athens* solemnized by the name of *Panathenæa*, their Poets, Orators, and Musitians contended for victories on the day of *Pallas* birth, as they did in the games called

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called *Scænici*: The prize and reward of the Victor, was to weare a long precious garment called *Palladium*, wrought over with gold, and to weare a crowa of Laurel, and to sit in the chaire of *Pallas*.

Of the birth of Xerxes, and of the solemne Feast thereof.

THe great *Xerxes* King of *Persia*, upon the very day that hee succeeded his Father *Darius Hisdaspis* as King, hee yearely most solemnely used to celebrate such a princely noble Feast in memory of that day, which the *Persians* so honoured, *tanquam Imperij natalem*, as hee would command all the Nobles of *Persia* to come in the greatest pompe they could, and

he

he himselfe in his most sumptu-
ous Persian Robes, with his
Diadem upon his head, solem-
nized the Feast with all pompe
and glory. Upon the which day
Xerxes was called of all the
Peeres, Nobles, and all his peo-
ple *Tiran*. This day was so cele-
brated among the *Persians* in re-
membrance of *Xerxes* first day
to his Kingdome. So the *Siracu-
sans* honoured *Timolion* for his
great victories, in memory
whereof they yearely upon the
day of his Birth decreed, that
playes & games of musick, with
running, wrastling, throwing of
darts, swimming, running of hor-
ses, with other exercises of the
body, should be celebrated.

In like sort the *Parthians* ob-
served that day, that *Arsaces*
their King had subdued *Se-
leucus* with all kinde of joyes,
mirth,

mirth and triumphs that the Pa-
thians could invent: they mag-
nified that day with all games
and playes, and kept a great
solemne Feast in remembrance
of their liberty and deliverance
from their bondage and thral-
dome under Seleucus by Ar-
saces. If therefore they ho-
noured that day, Tanquam initi-
um libertatis with songs Theogo-
nia, shall wee not Cavere Pean,
who have so long enjoyed peace
and quietnesse of liberty by the
happy reigne of our most gra-
ous Soveraigne, of whose nati-
vity and happy government we
may sing with joy,

King

Blest is that land whom God lends such a
Who Peace, Religion, Piety doth bring;
And who doth strive these blessings to uph
To lead his subjects unto Heavens fold:
We all are bound to pray for his long life,
Which keeps this Iland free from feare o
Christ

FINIS.